

THE ANGLOCAN DIGEST

SUMMER A.D. 1968



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CREAM OF THE SPRING CROP

A CREED FOR A CHRISTIAN SKEPTIC

by Mary McDermott Shideler

Mrs. Shideler, the noted interpreter of Charles Williams, offers in her new book a serious discussion of belief and doubt, following the outline of the Apostles Creed. She shows how, although perfect knowledge cannot be attained in this life, the ordinary Churchman through intelligent questioning can grow into a more mature faith and more adequate conception of truth. She avoids the more sensational current controversies but equips the reader better to think through religious questions for himself. *A Creed for a Christian Skeptic* is published by William B. Eerdmans Company, 255 Jefferson Avenue S.E., Grand Rapids, Michigan 49502, at \$3.95, and is the spring selection of the Episcopal Book Club. See page 54 of this issue for a special offer and convenient order form.

THE COVER: *In the Epiphany Season, the Church traces the growth of our Lord ("and Jesus increased in wisdom and stature and in favor with God and man"); in the long Trinity Season, the Church expects to see in us a similar growth. However greatly our lives seem to be patterned, ordered, and made routine by the circumstances in which we, by divine providence, find ourselves, we can and we must grow and develop into the individuals God wants us to be. All people are God's creatures, but Christians by virtue of their baptism are something more — members of Christ, God's children, inheritors of the Kingdom of Heaven: they are (as symbolized on the cover) God's special creatures (the individual parts), in God's world (the circle,) saved by God's grace and mercy (the Cross).*

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SUMMER A.D. 1968

the Anglican digest

- ❖ some things old
- ❖ many things new
- ❖ most things borrowed
- ❖ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

ANTIDOTE

AN "ACTIVIST" clergy may be desirable for any number of reasons but none of them has much to do with religion. So says Rabbi Arthur Hertzberg, a history teacher at Columbia University, who is himself an activist and a perceptive commentator on current religion.

The present fashion is to try to make religion more "relevant" by joining various social and political causes such as civil rights, uplifting the poor, and ending the war in Vietnam. Mr. Hertzberg agrees with those positions but denies that such

"nervous scurrying for relevance" can revitalize contemporary religion. "A large part of what passes for liberal religion in America is a rewriting of *The Nation* and *The New Republic*," he says. "That's not the job of religion. What brings people to religion is an ultimate metaphysical hunger, and when that hunger is not satisfied, religion declines."

The Rabbi observes that some branches of Judaism have practiced activism far longer than have the Christians among whom it is currently popular; he warns, "I can tell you that it

doesn't work. The very moment that clerics become more worldly, the world goes to hell all the faster."

Moreover, both institutional and activist religion today have an overriding fault. "What is left out is religion's main business: love of God and the transcendent." Many people today are "moving past the social questions to ones of ultimate concern," he says. "They are worried about something more than Dow Chemical and napalm. They are worried about what it's all for. They are worried about — dare I say it — immortality, what their lives are linked into."

The Rabbi is right. Many clergymen are turning away from religion's traditional concerns just at the time when those concerns seem especially troublesome to the individual man. The restlessness-in-affluence, so widely recognized today, almost certainly bespeaks a human craving for something transcendent. Individuals may have no burning passion for personal immortality, but they seek something to lend meaning and order to the jumble of their lives and time. They seek a sense of meaning — and the confidence and self-worth that come with it.

Religion has traditionally been called upon to speak to such matters, but its spokesmen have stumbled in this century

when the traditional answers have appeared wrong or irrelevant in the face of science; yet that appearance is often merely that — an appearance. For example, nothing discovered by the behavioralist psychologists in their rat mazes tells so much about human nature as does the Judaeo-Christian view of man created in the image of God but marred by original sin.

Whatever its inadequacies, religious tradition preserves the accumulation of thousands of years of insight into such questions as the nature of man, the meaning of life, the individual's place in the universe — and those are precisely the questions at the root of man's current restlessness.

Modern man seeks something to end his state of confusion and emptiness — in the latest parlance, an antidote for anomie. [See note below.] We do not know if the truths of religious tradition can be interpreted to satisfy that need, but we are sure that therein, not in political activism, is religion's path to new relevance.—Taddled from an editorial in *The Wall Street Journal* [Note: Merriam-Webster (1964) says that ANOMIE from the Greek for lawlessness, is "a state of normlessness or lawlessness; a state of society in which normative standards of conduct and belief have weakened or disappeared; a similar condition in an individual com-

monly characterized by personal disorientation, anxiety, and social isolation."]

&

BOOKS

BOOKS represent the accumulated wisdom of the human race. They are the repositories of mankind's experience in the six thousand and more years that have elapsed since it first occurred to man to record that experience in permanent form.

Man has considered his gift of writing so precious that many of the nations of antiquity created legends that it had been bestowed upon them by the gods. The Greek word *hieroglyphikos* means "sacred stone writing" and the Egyptian's own word for their system of writing (which they believed to have been devised by Thoth, god of wisdom), literally translated, is "the speech of the gods." Even today missionaries take the gift of literacy along with their codes of belief and behavior: to those who receive them, writing and religion are inextricably intertwined.

Books give us access to all the varied forms of thought of the past and present — religious, philosophical, artistic, poetic, fictional, scientific. The burning of books is a favorite practice of totalitarian regimes that wish to stifle free thought:

it goes hand in hand with slaughtering human beings, because the book can point an accusing finger at a wrongdoer with the same precision with which a man says, "I accuse!"

A free society cannot afford to scorn its books. It cannot afford to allow their permanent, steadfast message to be replaced by the fleeting, changeable voice of the announcer and the commercial, subject to all the pressures that governments and business bring to bear. The motto of newspapers is, "Yesterday is no longer news": the true, unchanging message of history is recorded in books.

I can still recall the days when there was neither radio nor television. There were fewer books then than now, but more were read. Books were a precious possession. I can still remember how I treasured the few books I brought with me, at the age of seven, from my native land, and how, until I had mastered my new language, I read those books over and over and over again. They were more than friends: they were guides and counselors. They were signposts pointing the way to self-improvement and achievement. My own books have been attempts to make restitution for the learning and wisdom poured into me by the books of others.—Mario Pei, taddled from a Lippincott book-letter.



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next four months, are all commended to the prayers of the faithful. (Remove this page and keep in Prayer Book.)

JUNE

- 9 *Leland William Frederick Stark* (15th) VI Bishop of Newark
- 11 *Richard Stanley Merrill Emrich* (22nd) VII Bishop of Michigan
Stephen Fielding Bayne, Jr. (21st) Vice-President of the Executive Council
- 14 *Clarence Rupert Haden* (11th) III Bishop of Northern California
- 24 *Charles Colcock Jones Carpenter* (30th) VI Bishop of Alabama
Hamilton Hyde Kellogg (16th) V Bishop of Minnesota
George Mosley Murray (15th) Bishop Coadjutor of Alabama
- 26 *William Crittenden* (16th) V Bishop of Erie
- 29 *William Wallace Horstick* (24th) II Bishop of Eau Claire
Randolph Royall Claiborne (19th) V Bishop of Atlanta
John Joseph Meakin Harte (14th) II Bishop of Arizona
Walter Conrad Klein (5th) IV Bishop of Northern Indiana
Milton LeGrand Wood, Jr. (1st) Suffragan Bishop of Atlanta

JULY

- 19 *David Emrys Richards* (17th) Bishop of Central America
- 22 *Richard Earl Dicus* (13) Suffragan of West Texas

AUGUST

- 6 *Frederick Percy Goddard* (13th) Senior Suffragan of Texas

O MOST merciful Father, we beseech thee to bless thy servant, *N.*, and to send thy grace upon *him*, that *he* may faithfully and diligently execute the Office whereunto *he was* called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name; through Jesus Christ our Lord. Amen.



RESPONSIBILITY

PRIOR generations gave a place of honor and respect to older people, but modern society is geared to youth. Parents have developed an unhealthy fear of being considered old fashioned and have relaxed their discipline. Some Churches, eager to display their youthful spirit, have fallen into the same situation and spend most of their time trying to please the younger folk rather than teach them the meaning of life. Churches must educate rather than entertain; they must remain firm in their teaching of God's law, for there is nothing more discouraging to the young than to see the Church attempting to weasel out of its responsibilities.—Taddled from *God's Field* (Polish National Catholic Church)



WITNESS

JUST when everybody in the congregation was expecting the priest to begin his sermon, he pulled out a pan of hot water, made some lather and applied it to his face, and began to shave. Soon he said, "You people have seen something unusual this morning, and I hope that when you leave here you will go out and tell your friends what you saw. Some people will not believe you, but you have

seen it, and you know that it happened. It was the same with the Resurrection of our Lord. Five hundred people saw Christ alive after He was crucified and buried: they saw Him and believed — and told their friends what they had seen.—Taddled greatly from *The Virginia Churchman*



LEVEL UP

REMARKS about parishes with five priests and only sporadic services make us weep. In our parish we have a daily celebration of the Holy Communion. There are four services every Sunday (the Eucharist in English, Chinese, and Malay, and Evening Prayer). I must prepare three sermons a week (one for Wednesday at Evening Prayer) plus three talks for children. We have all the normal accoutrements of parochial organizations, plus two junior schools and a high school with a total enrollment of 1,500. We have one full-time priest (me) and a retired Chinese priest who celebrates once a week. My wife teaches in the high school. Our stipends combined come to less than \$3,000 a year. We both love our work and are here because we volunteered. We do not look for praise or sympathy because we count ourselves blessed with the opportunity to do something meaningful. We

do, however, grow weary of rather complacent parishes and their priests who seem to be involved in respectable, meaningless occupations. Surely the aim of the Church is to bring society up to the level of the Gospel rather than to reach a point of contact by sliding down to society's level.—From the letter of a priest in North Borneo, Malaysia



HIGH CALLING

THE TROUBLE with the doctrine that the essence of the ministries of Church and State is to be found in the realms of power, authority, function, and rule, is not that the doctrine is too high: it is that the doctrine is not high enough.

It leaves the priest as a mere instrument, a most important instrument of the King of Kings certainly, but still only an instrument. An ordinand is called to an office higher than that.

You [who are soon to be ordained priests] are called to be the visible embodiment, the personal representative of the living Lord Himself among His people: when you preach and teach, you proclaim what the everpresent and invisible Lord always is.

When you minister the sacraments, your actions become the visible embodiment of what He is always doing.

Our Lord Himself made it clear that we were not to make the mistake of confusing authority with service. His apostles were also His disciples.

If you are to be raised with Him, you must be willing also to be crucified with Him.

He does not promise you the legion of angels He Himself refused to call.

Because you are His representative, you have no weapons but those He Himself chose to use. — Taddled from an ordination sermon reported in *The (Australian) Anglican*

MAN-MADE MAN

*If modern science can provide the tools
for manipulating the heredity of an unconceived child
we have to decide what is the ideal man.*

That's something we used to leave to God . . .

*The way in which we now play God will
determine whether these are the first few moments
of mankind's greatest hour—
or the last few seconds of his ultimate tragedy.*

—From the cover of *Sunday*



DEPARTMENTS

HEART GLAD

■ We have entered a period of unforeseeable length when we shall be experimenting with new and revised forms of common worship. The Book of Common Prayer, however, will remain as the standard of our faith and the model of our worship throughout that period. Without it we would lose "our chart and compass" in the renewal of our liturgical life. There will not be a "new Prayer Book" for many years, and even then the new Prayer Book will be but a revised edition of the present one. — A member of the General Convention's Standing Liturgical Commission.

■ On the campus of the University of Illinois, Champaign (Diocese of Springfield), the Church's Canterbury Center, being erected on more or less a pay-as-you-go plan, has received 435 pledges and gifts totalling \$600,000 (almost half of it is in hand). The full-time chaplaincy was started in 1910, the 175-capacity 1927 chapel was never fully completed, and the old Canterbury House (a converted residence) could never accommodate more than 40 persons at a sit-down affair.

The let's-get-the-job-finished momentum has come chiefly from University folk themselves, of whom there are 30,000 students and 10,000 members of faculty and staff.

■ Please consider this letter the formal notification of the desire of my family as well as myself to become members of your parish. We plan to take an active part in all activities and expect to be called upon for support in any way in which you feel that we might be of help to you and the parish.—From a letter to a parish priest

■ St. Mark's Parish, Glen Ellyn (Diocese of Chicago), Illinois, achieved its long-sought goal to give away more than it used on itself: last year \$54,790 kept the parish going, \$58,639 went outside to diocesan projects, seminaries, foreign missions, and other operations of the Church.

■ More and more parish priests are seeing that at least their vestrymen receive TAD.

■ In thanksgiving for their rector's twenty years with them, the people of St. George's Parish, Schenectady (Diocese of Albany), New York, instead of giving the priest a purse, es-

tablished, at his suggestion, an Anniversary Celebration Fund for Missions; at this writing \$14,000 went in (and out of) the fund, and \$4,200 more went to missions directly.

■ Last December in his cathedral church in Omaha, the Bishop of Nebraska ordained five men to the priesthood — the largest number at one time in the hundred-year history of the Diocese.

HEART SAD

■ To see in a parish bulletin that lists four priests in residence and eight assistants of one sort or another, no Prayer Book service of any kind on the day of the parish's Feast of Dedication, which, in this instance, was on that of an apostle and martyr. The founders might as well have named their church after the street out front.

■ For several weeks a twenty-year-old college girl visited several churches in the San Francisco Bay Area, after which she reported to her mother, "I heard about everything from abortion to the war in Vietnam. I had hoped to hear something about God."—From a sermon

■ "When I asked the Rector of [a large city parish] why he did not celebrate the Holy Communion on All Saints' Day (it was on a Wednesday last year), he said, 'Nobody would be there.' Poppycock!"—From a layman's letter

PUZZLE

■ *Fortune* reported that there are at least 153 Americans who are centimillionaires (worth \$100 million or more) and in the May 1968 issue listed 66 of the ones who are estimated to have at least \$150-million. Of the latter number, two are former members of the Episcopal Book Club and 27 receive *The Anglican Digest*, and, from that group, one hundred birthday dollars have been received — from one person.

NO KIDDING

■ The Librarian of Seabury-Western Theological Seminary, Evanston, Illinois, claims that it now costs about \$7.50 to buy and catalogue a book for the library.

RECORD

■ St. John's Church, Lynchburg, in the Diocese of Southwestern Virginia, has a tenor who has sung "O Holy Night" every Christmas Eve Eucharist for the last 42 years.

OUGHT TO KNOW BETTER

■ "The reverend asked . . ."
—*Newsweek*

GOOD POINT

■ "Why on earth does the Executive Council of the General Convention need to appropriate \$83,000 for a study of human sexuality? There must be hundreds of founda-

tions and centers and psychiatric departments in this country that are doing the same thing. All the Church needs to know is contained in the Ten Commandments (if you obey nine of them, the seventh will come easy), in the first chapter of Romans, and in our Saviour's teaching about purity and lust. I wish that ministers of the Word would preach the Word and stop 'studying' sexuality."—A Vermont Churchwoman's letter in *The Living Church*.

NEEDY INDEED

■ NEEDED — Organist for suburban parish 14 miles from Washington, D.C. 2000 communicants. One service — one choir.—Classified advertisement in *The Living Church*

CORRECTION CORNER

■ An Iowa Churchwoman writes that the verses, "Be gentle /When you touch bread", page 44 of TAD's 1968 winter issue, were written by Freda Elton Young — at least that name appears on the copy which she bought in England.

CATCHING

■ Does anyone else have the feeling that ecumenism isn't catching on? The scene is beginning to resemble a party at which hearty greetings and "how's-it-going" have been exchanged by everybody who has been brought together for the occa-

sion and no one knows what to say or do next. At parties, the moment is often filled by the dread appearance of someone proposing a game to be played. I hope the churches will be spared that.—The Executive Editor of *U.S. Catholic*

THE MISSION IS CLEAR

■ We are to know Christ and make Him known; we are to know the Good News and tell it.—A diocesan folder

A GOOD PLACE TO GO

■ In the same Grace Church, Freeport (Diocese of Chicago), Illinois, where she had been baptized, confirmed, and married, a communicant of the parish came to her death during one of the Sunday services.

FORTH & BACK

■ The Christian Education Commission announces a five-week adult course of study on Tuesday evenings. The focus of this course is "The necessity of being who my world demands is so great that other possibilities only threaten me, and yet . . ." Participation is open to all who are concerned about such a solution.—From a parish bulletin

Please focus a little more; the picture still is fuzzy.

■ "[The Bishop] also touched on the role of the Church, bishops, and people in a time of dynamic, creative, and, in some ways, demonic change. He

warned that the Church cannot stand apart from the change, but must help create 'a new heaven and a new earth.'—*Minneapolis Star*

Wonder where he's going to get his materials.

■ PUSEY REPORT DON'T OFFER MUCH — Title of an article in *The Witness*.

Correct. It do not.

■ "Were the people who concocted the Trial Liturgy on LSD or something more powerful?"—A Churchwoman

Nothing so wild, unfortunately. Sounds as if it had been done on aspirin and flat beer.

THANK YOU

■ "I must write to tell you how much I appreciate TAD. The 'with it' boys get most of the publicity in this country, too, so it is refreshing and heartening to find such an interesting and well-produced journal on the Lord's side."—An Australian priest



EDUCATION

PERHAPS the basic problem of our beloved Church is the education of the clergy, including those members who will someday become bishops. A part of the problem is lack of money. I have taught in two of the chief Episcopal semi-

naries as a visitor and in the Presbyterian seminary at Princeton. The Presbyterians give much more money for the education and training of their clergy, with the result that, while the calibre of their clergy may not be so high as some Presbyterians would wish, their seminary in Princeton is superior in both faculty and library to anything available in our institutions.

As a member of the university world with some experience, I believe that the Episcopal seminaries are in some cases not even comparable in faculty and quality of instruction with some of the smaller and poorer colleges. I keep wondering whether, if I were a dean or president of a university, I would wish to have on my faculty some of the members of our seminary faculties. There are many first-rate scholars, of course, but there are others not worthy of their hire. Seminaries simply do not maintain university standards; they try very hard, but they have students who have not had much previous education and they need to be taught separately and to have remedial courses in general education. Unfortunately, that is not possible. The result is that the seminarian is indoctrinated where he needs to be educated—and he eventually becomes a bishop!—A university professor; taddled from a letter

WANTED

A Doctor of Veterinary Medicine to hang out his shingle in Eureka Springs, a town of 1,500 people (most of them have moved there after considering other locations) in a section of the Arkansas Ozarks devoted largely to tourists, water sports, sightseeing and stock raising, and where life is paced and priced to be enjoyed. With the loss of the town's only veterinarian, the nearest physician to the furred and feathered is a Churchman in Berryville, twelve miles and mountains away, and he is greatly overworked. The spot is open to a D.V.M. who is hankering for some time for himself and his family, for fishing, and for the leisure life that the Ozarks offer, especially in lovely Eureka Springs.

If the Christian faith is worthy of the respect and allegiance of educated men, it must be able to sustain the criticism and attack of those who find it unacceptable — and any student whose faith is incapable of meeting that challenge is lacking in maturity or depth.—A college chaplain

BURIALS

✠ Spencer Ervin, 81, attorney at law, learned canonist, and Christian gentleman, who was six times Pennsylvania's Deputy to General Convention, long a member of the Church Historical Society (Secretary for seven terms), many years Secretary to the Standing Liturgical Commission (his name will be found in the earlier *Prayer Book Studies*), ten years President of the American Church Union, and author of articles and books on the history and polity of the Church; whose unflagging pleas, both in Convention and Committee, for Catholic propriety and Anglican integrity in word and deed often went unheeded by hard riding majority rulers; from the Church of the Good Shepherd, Rosemont, in the Diocese of Pennsylvania. (The first genuine bequest ever to be received by the Episcopal Book Club, Inc., the present legal name of the non-profit corporation that publishes TAD, operates Hillspeak, etc., came by the last will and testament of Mr. Ervin; it was for \$500.)

✠ Mrs. Frank Arthur McElwain, 81, second wife and widow of the III Bishop of Minnesota (1917-1943; consecrated

Suffragan in 1912, died in 1957); from St. Mark's Cathedral Church, Minneapolis. The former Mabel Collins' first husband, Emery Elmer Lofstrom, was a priest on the faculty of Seabury Divinity School, Faribault, Minnesota. After his early death she married his fellow-professor and best friend, the Warden of the School (1907-1911), Frank McElwain, widower. Seabury later combined with Western Theological Seminary, Chicago, and moved to new buildings in Evanston, Illinois, where Bishop McElwain became (in 1933) professor of Pastoral Theology and later (1938-1944) President and Dean.

¶ William Phillips, 89, a career diplomat for more than forty years who served during two World Wars, under nine Presidents, and five times represented his country as its chief envoy to various nations (as Ambassador to Italy, he tried until the last minute to dissuade Mussolini from joining Hitler against the Allies); from St. James' Church, Beverly Farms, in the Diocese of Massachusetts.

¶ Milton Clarkson Lightner, 78, Detroit-born attorney, one of whose clients persuaded him, in 1927, to take over a position that eventually led to the chairmanship of the Singer Company (his do-it-yourself interest resulted in the now-famous advanced-sewing courses) and a

similar position with the National Association of Manufacturers; from St. Elizabeth's Church, Ridgewood (Diocese of Newark), New Jersey.

¶ Mrs. Kermit Roosevelt, Sr., 75, daughter-in-law of President Theodore Roosevelt (her husband died on active Army duty in the Aleutian Islands in 1943) and daughter of an ambassador to Spain in the Wilson administration after whom the Willard Hotel in Washington D.C., was named; from St. Thomas' Church, Manhattan in the Diocese of New York.

¶ Mrs. Henry Platt Bristol, 71, widow, whose husband was sometime Chairman of the pharmaceutical firm Bristol-Myers Company (he was a son of one of the founders) and whose 44-year-old nephew, Lee Hastings Bristol, Jr., has recently been made Vice Chairman of the General Convention's Joint Commission on Church Music (he recently announced his July 1969 resignation as President of Westminster Choir College, Princeton, a position which he has held since leaving the family firm's public relations department in 1962); from St. Bartholomew's Church, New York City, of whose altar guild she was president.

¶ Wiley Roy Mason, 89, the Diocese of Virginia's first suffragan bishop (1942-1950) whose principal responsibility was the care of the struggling

missions in the Blue Ridge mountain area for which he had been archdeacon for sixteen years before his consecration; from Christ Church, Charlottesville.

¶ Fay Bainter, 74, who first appeared on the stage in 1909, had her first Broadway hit in 1916, made her first movie in 1933 (it starred Lionel Barrymore), won an Oscar in 1938 (for "Auntie Belle" in *Jezebel*), and was best known for her roles as a sensible and affectionate wife and mother — a part she also played in real life (her 41-year marriage to Lt. Comdr. Sidney Hugh Venable ended only with his death in 1962: the actor Reginald Venable is her son); from All Saints' Church, Beverly Hills, Diocese of Los Angeles.

¶ Vincent Massey, 80, the first native-born Governor General (1952-1959) of Canada, whose American ancestry went back to early Massachusetts settlers and whose English grandfather amassed a fortune as founder of Massey-Harris, the biggest farm implement producer in the British Commonwealth, and who as a youth wanted to become an actor while his younger brother Ray-

mond, later famous for his portrayals of Abraham Lincoln, wanted to become a diplomat: from St. Mark's Church, Port Hope, Ontario, in the Diocese of Toronto, after a state funeral in Christ Church Cathedral, Ottawa.

¶ Robert Wood Johnson, 74, who went to work at seventeen as a mill hand for Johnson & Johnson, the bandage firm founded by his father (a small-town druggist from New England and inventor of adhesive tape) and uncle; who became president of the family-owned company in 1932 and built it into an international corporation (the world's largest manufacturer of surgical dressings, medical aids, and baby products, with ninety plants and annual sales of \$700-million in 120 countries); an influential Republican who was as concerned about the dignity of work as about sales (he said in 1947: "To ignore the conditions of the many underpaid people in the United States is as foolish as it would be to ignore public health, crime, and the need for education"), and who wrote books scorning bureaucracy in both business and government;



Where do you begin to wage peace and not war? In yourself, first; then in your family; then in your community. If we of the household of Christ be not men of peace and at peace with each other, how can the world have peace?—Taddled from an address by the Bishop of Western Michigan.

from Christ Church in his native New Brunswick, Diocese of New Jersey.

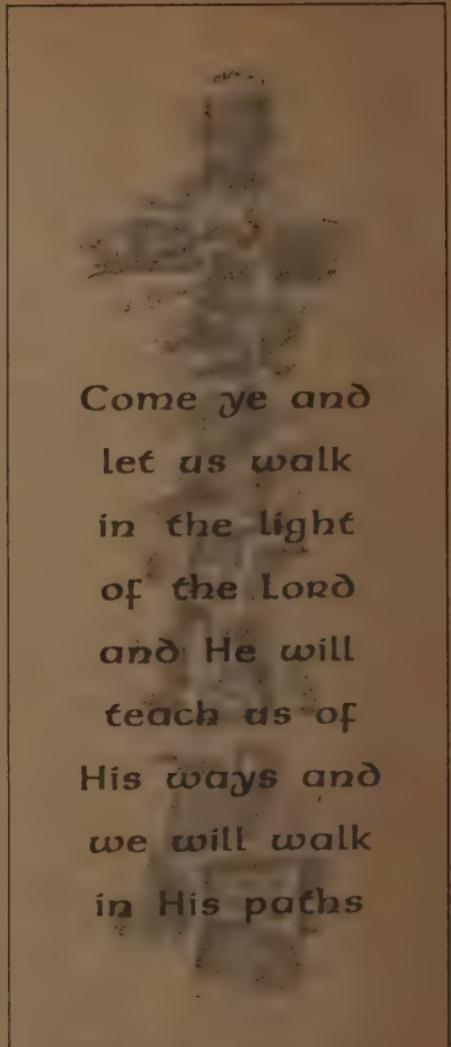
✠ Carl V. Burger, 79, Tennessee-born naturalist and cartoonist whose illustrations adorned *Old Yeller* (by Fred Gipson), *Little Rascal* (by Sterling North), and *The Incredible Journey* (by Shelia Burnford); and who at the age of 72 wrote his first book, *All About Fish* (followed by others about dogs and elephants), for the Random House series; from St. John's Church, Pleasantville, New York.

✠ Arthur Chadwell, 75, English-born Assistant Bishop in Korea from 1951 to 1964, who spent his entire ministry in the Orient; from the Cathedral Church of St. Mary and St. Nicholas, Seoul.

✠ Mother Mary Agnes, 75, Connecticut-born Superior (1939-1965) of the Society of St. Margaret (founded in England in 1854 by John Mason Neale and established in the United States in 1873); from St. Margaret's Chapel, South Duxbury, Massachusetts, in the 33rd year of her profession.

✠ Joseph Hodges Choate, Jr., 91, New York-born son of the famous diplomat (Ambassador to the Court of Saint James's, 1899-1905), lawyer and statesman (55 years of public service), who made his own mark as a lawyer and public servant by battling successfully

over patent suits to build up a dye industry in this country and



Come ye and
let us walk
in the light
of the Lord
and He will
teach us of
His ways and
we will walk
in His paths

The EBC's spring bookmark shown in actual size. Black and yellow on white stock. Rate: 35c for a packet of 25, or \$1.00 for three packets. Postage not charged if payment accompanies an order. Be sure to specify "spring" one.

who, as Chairman of the Federal Alcohol Control Administration after repeal of prohibition, helped set the liquor business going again in orderly channels: from St. Mark's Church, in the Diocese of New York.

✠ Joost de Blank, 59, Rotterdam-born and English-bred son of wealthy Dutch parents, who, after a Dutch Reformed and Presbyterian childhood, became an Anglican and was ordained priest in 1931: six years later he was London's youngest vicar and, in 1952, was consecrated Bishop of Stepney (Suffragan to London). Good work in that tough district of docks and slums and the good books he was beginning to write (*Uncomfortable Words* was a 1958 selection of the EBC) made him widely known, and in 1957 he was enthroned Archbishop of Capetown (Province of South Africa). There he was silent for a time while studying the situation, but he soon became one of apartheid's most articulate and staunch foes: outside his cathedral church, a block from the South African Parliament, he put up a sign in foot-high letters: "This Church is open to welcome men and women of all races to all services at all times." When ill-health forced his resignation in 1963, he said in farewell, "Some people have hinted that I have tried to go too far and too fast; but how far and how fast are you supposed to

go when you are running away from sin and seeking to do God's will?" He then became a Canon Residentiary of Westminster Abbey; in 1966 ill health again changed his plans when he had to decline an invitation to become Bishop of Hong Kong; from the Abbey Church of St. Peter, Westminster, London.

✠ Eugene Reynal, 65, New York City publisher who began his career in 1926 as Harper & Brothers' Advertising Manager and Assistant to the President, went with Blue Ribbon Books, Inc., which he helped found, then, with Curtice H. Hitchcock, founded Reynal & Hitchcock, Inc. (the firm distinguished itself with art books, was merged in 1948 with Harcourt, Brace & Co.); in 1956 he founded Reynal & Co., and published many books on art, including volumes on Leonardo da Vinci and Michelangelo (he was considered an authority in the field); and who throughout his publishing years did much to promote at home and abroad good books well done; from Saint Bartholomew's Church, New York City.

✠ William Barns Given, Jr., 81, Pennsylvania-born technologist who, as President (1929-1950) and Chairman (1950-1958) of the American Brake Shoe Company, expanded his railway supply firm into a large, diversified industrial oper-

ation (now known as the Abex Corporation) with 14,000 employees in 63 plants in several countries; whose widow is the adopted daughter of the late Arthur Vining Davis, Alcoa magnet, and whose only son is a priest of the Church; a former president of the Episcopal Church Foundation, trustee of the General Theological Seminary, and vestryman of Trinity Parish; from Trinity Church, Wall Street, New York City.

¶ Frank Alexander Juhan, 80, IV Bishop of Florida (when he was consecrated in 1924, he was the youngest member of the House of Bishops; at his retirement in 1956, he was the senior active bishop); a trustee (1923), regent (1934), and Chancellor (1944-1950) of the Church's University of the South, who led Sewanee's ten-year \$10-million development campaign to a successful conclusion; who was elected to the National Football Hall of Fame in 1966 (he won honorable mention in the 1909 All-American poll); from All Saints' Chapel, Sewanee, Tennessee.

¶ Frank Gerald Sibilia, 62, who, during the World War I shortage of barbers, went to work at the age of twelve in his father's New York shop, left for San Francisco at the age of sixteen, and by the age of twenty had five thriving shops of his own; he settled for one, the

Bottom of the Mark in the Mark Hopkins Hotel, which he ran for 35 years. In 1940, when his own St. Alban's, Albany, California, could not afford a bigger church, he used his tools and trade to raise money for it and encouraged others to do likewise: after hours and on weekends, he gave haircuts to people who were asked to contribute something to the cause: the building went up and over the years he helped raise enough money to build several other churches ("They say that all barbers are philosophers. Perhaps so. I know that I've discovered one very important principle: when men mix religion with business, strange and wonderful things happen"); from the Chapel of Grace in San Francisco's cathedral church on Nob Hill.

¶ William Littlewood, 69, a former vice president of American Airlines and a major developer of the DC-3 airliner that revolutionized air travel when it appeared in 1936 (a sleeper version of the plane made it between New York and Los Angeles in seventeen hours) and flew most of the airways of the world (more than 12,000 DC-3's were built during World War II; an armed version is still being used in Vietnam) and who had a hand in planning the DC-4, DC-6, and DC-7 propeller-driven airliners and developing the Boeing 707 and

Convair 990 jetliners now in service; from Christ Church, St. Michael's (Diocese of Easton), Maryland.

✖ James Roy Allen, 83, who with a college friend (Edward J. Nobel) scraped up \$3,900 in 1913 and bought the Life Saver Company, a small mint-candy business in Cleveland, and, before he sold out to his partner in 1929 to go on to other works, had put the hole in the mint to make it resemble its namesake and helped to make the slogan "Have a Life Saver" as commonplace as "Have a cigarette"; from Christ Church, Rye, New York, of which parish he had been senior warden.

✖ Healey Willan, 87, a musician born and trained in England, who lived in Toronto after 1913 where he was organist and choirmaster of two parishes (St. Paul's, 1913-1921; St. Mary Magdalene, 1921 until his death, where sixteen men went into the priesthood from his choir), Vice Principal of the Royal Conservatory of Music (1920-1936), and professor on the University of Toronto's faculty

of music (from 1937); and who composed more than 300 works, including radio operas for the CBC, a homage anthem ("O Lord, Our Governor") for the coronation of Queen Elizabeth II, and *Missa de Sancta Maria Magdalena*, known as the Second Communion Service in *The Hymnal 1940*; from his parish church.

✖ Eleonora Randolph Sears, 86, millionaire (inherited from a shipping and real estate fortune), spinster, and great-great-granddaughter of Thomas Jefferson, who shocked her fellow blue-blooded Bostonians and paved the way for female participation in sports by often excelling in most of them herself: baseball, football, boxing, polo, yachting, racing cars, horse-shows (when she appeared in riding trousers as one of the first women to ride astride before World War I, it was considered so sinful that sermons were preached against her), golf, swimming, skating, squash (a national title), rifle, pistol, hiking (in 1925 she did the 44 miles from Providence to Boston in eleven hours and five



God does not ask for week-ends. Our whole life belongs to Him. As Christians we are on 24-hour duty and subject to call any time. We should be ready for emergencies and prepared to witness to our Christian faith every day of our lives. By the way, when did you last speak about your Christian convictions outside the church or your home, and when did you last invite somebody to go to church and worship God with you?—From a parish paper

minutes and repeated the feat the next year in almost two hours less time); was one of the first women to fly an airplane, four times a national doubles tennis champion, and twice reached the singles finals; from Trinity Church, Boston.

✖ L. Harry Brague, Jr., 55, racing-car buff, Senior Editor and Vice President of Charles Scribner's Sons (before 1947 he was with Dodd, Mead & Co.), credited with considerable assistance to many authors, including Ernest Hemingway, and with developing Alan Paton (*Cry, the Beloved Country*) as a leading novelist; from St. Bartholomew's Church, New York City.

✖ Elliott Beach Macrae, 67, third president (installed 1944) of the 116-year-old publishing house of E. P. Dutton & Co. (named after New Englander Edward Payson Dutton who bought out a book store in Boston and expanded it, sometimes by purchase — once of an Episcopal publishing firm); who took charge of Everyman's Library upon his graduation from college in 1922 and through various offices succeeded his father, John, who had been with Dutton's since 1885; who sponsored the writings of Van Wyck Brooks, Marquette Chute, Lawrence Durrell, Mickey Spillane, and A.A. Milne (*Winnie-the-Pooh* was first published in 1926, later

achieved added fame in the classical Latin translation, *Winnie Ille Pu*), for whose daughter Clair he was Godfather; from St. Mark's Church, New Canaan, Connecticut.

✖ Herbert Edward Smith, 81, California-born-and-educated (U. of Cal., 1911) amateur middleweight boxer who went to work in 1913 as a rubber salesman and the next year won a match on the San Francisco waterfront and along with it not only the friendship of a ship's crew and a contract for all the vessel's industrial-rubber goods business (as he had hoped), but also a promotion that eventually led to the presidency and board chairmanship of the United States Rubber Company (now Uniroyal, Inc.), from which offices he retired in 1951; from St. Thomas' Church, Manhattan, New York.

✖ Philena Helen Taylor, 90, a daughter of the II Bishop of Quincy (one of the three dioceses in Illinois), who, upon the early death of her scholarly father (he died in the fiftieth year of his age and the third of his consecration), went to Kenyon College, Gambier, Ohio, which was then blessed also with a military academy, girls' school, and seminary, and there remained for 62 years (41 of them as secretary to William Foster "Fat" Peirce, President of Kenyon) and where her

unfailing devotion (for long stretches she also ran the book-store, looked after the treasurer's office, etc.) and singular ways enriched the lore and legend of campus life and her brief sig-

nature (P.H. Taylor) on letters to applying students led generations of Kenyon men to anticipate meeting, upon arrival, a shaky old man; from the College's Chapel of the Holy Spirit.

RECONCILIATION

FOR the life of me, I can't reconcile the statements of today's despoilers (that is exactly what they are — despoilers) with the questions which the Church puts to men who are about to be ordained to the priesthood: "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?"

The next Prayer Book question is equally firm: "Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?"

More and more we are being told that (1) if a seminary of the Church does not allow freedom of exploration and investigation, (2) that seminary is nothing more than "an indoctrination center designed to turn out well-conditioned products." As for (1), my seminary, at least when I was there, certainly did not restrict private investigation; rather, it encouraged it, and I have reason to believe that it is still doing just that. Come to think of it, I have never heard of one of the Church's seminaries stifling personal inquiries — ever. As for (2), if the seminary is not an indoctrination center and if its job is not to turn out well-conditioned products, why have seminaries?

If the times do not call for, nay, demand, indoctrination and well-conditioned products, I don't know what does. If a man cannot teach the Faith once delivered to the saints, the Church has no business ordaining him priest. Obviously the Church has not been about its business.—Submitted by an examining chaplain

ordination DAY

THE RIGHT REVEREND
RICHARD MILLARD

MUSIC

Suffragan Bishop of California

WILL ORDAIN

DICK YORK

of the Free Church

LOVE *
JOY

TO THE SACRED ORDER OF PRIESTS

SAT. MAR. 9

4 P.M.

WINE
BREAD

AT

ST. MARK'S EPISCOPAL CHURCH

(BANCROFT & ELLSWORTH)
BERKELEY

THE LIBERATED ZONE
IS AT HAND!

FREE FOOD AFTERWARDS

CLERGY: RED
STOLES

PLEASE COME!

OTHERS: CELEBRATION
CLOTHES

The above is a faithful reproduction of the invitation which was issued to an ordination in the Diocese of California. See next page for an account of that service.

CRAZY, MAN CRAZY

AT St. Mark's Church in Berkeley, California, a bishop in cope and mitre and priests in white surplices and red stoles gathered around the altar for the ordination of a priest. Instead of being in a chasuble of traditional style, the moustached and long-haired young man in their midst was clothed with a psychedelic one (orange, green, and purple), festooned with yarn balls and tinkling bells. In the background, a group called Martha's Laundry blasted out rock settings of hymn tunes.

Thus was Richard York, 28, advanced to the ranks of the Church's priesthood. A 1967 graduate of the Church Divinity School of the Pacific, York has been backed by a number of local churches in operating a "free church" that ministers to Berkeley's hippies. When the time came for York's ordination, Episcopal officials invited his flower-power friends to participate, and modified the stately services to accommodate the spirit of the occasion. St. Mark's was decked out with banners and gas-filled balloons, children wandered along the aisles at will and climbed up to the pulpit and altar steps, and the sermon,

preached by the Rev'd John Pariman Brown, Professor of Ethics at York's seminary, was entitled "God Is Doing His Thing". (During the sermon, an elderly gray-haired woman stalked out of the church muttering "Filth! Filth! Filth!") When the congregation of 500 was invited to "donate something which has meaning to you," the collection plate yielded little money but plenty of beads, marbles, a draft card, and even a package of morning-glory seeds. Later the newly-ordained priest assisted in administering the Holy Communion to his turned-on friends.

The Rt. Rev'd George Richard Millard, 54-year-old Suffragan Bishop of California, presided at the ceremony and made no apologies for it. In wealthy San Mateo County across the Bay, he argued, "people would bring their azure minks and the bass section from the San Francisco Symphony" to an ordination. "Why shouldn't the hippies be allowed to wear the clothes they like and bring their music too?"—Taddled from *Time*, with additional information supplied by United Press International and newspapers of the San Francisco area.

HUMAN BEING

CHURCH PEOPLE often are too slow to see the human being in their priest, and expect an unfailing supply of faith and love from a man of like passions with themselves. Much of the time, thank God, they are not disappointed; but when they are, they should ask themselves whether they themselves have been supporting their priest with their faith and love. The apostle St. Paul, who gave himself so freely on behalf of his converts, was not ashamed to admit the support and strength which he also received from them. It is a deplorable clericalism altogether foreign to the New Testament which sees the laity as receivers of Spiritual blessings but never as givers, and the clergy as givers but never as receivers. For the priest to partake of the social hospitality of his parishioners is good, no doubt, but some fellowship in spiritual things is even more to be desired.

—*The (London) Church Times*



PARABLE

THE TREASURER of a parish resigned. The vestry asked another man to take the position, a man who managed the local grain elevator. He accepted the appointment under two conditions:

1. That no report from the treasurer be required for a whole year.

2. That nobody ask him any questions about parish finances during the year.

Members of the vestry gulped, but finally agreed; after all, he was a trusted member of the community and well known, because most of them did business at his elevator.

At the end of the year he gave his report at the parish meeting: the \$25,000 indebted-

Most of the books recommended in TAD can be obtained from local bookstores, particularly those handling religious books and more particularly parochial, diocesan, and seminary bookstores. Publishers' addresses are given for the benefit of all.

ness on the church was paid; the priest's salary had been increased; the mission quota was paid 200%; there were no outstanding bills; and there was a cash balance of \$12,500.

The people were stunned, but somebody managed to rise and ask, "How come?"

Quietly he answered, "Most of you bring your grain to my elevator. As you did so, I simply withheld 10% on your behalf and gave it to the Church in your name. You have not missed it, and you have been tithing for a whole year. See how easy it is?" —A parish paper

ACCORDING TO—

● A parish priest's letter in *The Living Church*: I wonder what will happen to the Christian faith if the present trend continues — that is, the disregard for what the Scriptures have to say. My concern is heightened by the apparent flaunting of the Scriptures by some men who have been ordained to the priesthood. Many of our guardians of the faith in Jesus Christ are diluting scriptural teaching in order to please men, afraid that they might hurt feelings and, therefore, tighten some purse strings. I am particularly concerned over a recent conference of priests in the New York City area where was discussed the possibility of placing a "morally neutral" label on homosexuality. I find no place in Scripture where such a label is justified; in fact, I find just the opposite. Whether by consent or accident, a sin is a sin, and no amount of mental gymnastics can change it. Our Lord never said that a wrongdoing or a sin was all right so long as it hurt nobody else. What He did say was, "Repent ye of all your sins and be forgiven, and sin no more." He taught that if you earnestly are determined not to sin again and do happen to fall,

you may again ask forgiveness. Nowhere do I find the Lord saying that it is all right to sin in any circumstance.

● A Los Angeles Church-woman: "While all the hippies have souls, they should do something to justify their existence and prove that they are actually human beings."

● *The Kansas City Times*: On the lawn of the Jackson County Courthouse in downtown Kansas City, the Rector of St. Augustine's Parish failed to calm a crowd of marchers near the city hall. When he then tried to get out of the way, "A policeman walked up to me and at first appeared to be frisking me. I thought that was rather foolish of him, because I have never carried any sort of weapon in my life. I said to him, 'Wait a minute. I am a priest of the Church and I think that I am on your side.' At that point, he struck my arm with his club and shoved me. I found myself going down and my eyes blinded with tear gas." The Canon Pastor of the nearby cathedral church added, "I saw the policeman hit him and went to his aid, but I was knocked down and tried to crawl away. Five boys came up and said,

'Let's help our brother, and carried me to safety.' The police chief claimed no knowledge of the incidents; the *Times* carried photographs of both the next day.

● TAD's Congressman: A new law, effective 15 April 1968, permits a person who receives unsolicited advertising of obscene materials to have his name removed from the mailing list used by smut peddlers: Write to the Postmaster General, Washington, D.C., and, supplying the necessary information, ask him to order the mailer to take your name off the mailing list; if that fails, you may ask the Attorney General to seek a court order against the smut-mail peddler; and if that fails, you may obtain a court order which will make the sender of the objectionable mail subject to a jail sentence. We wish that the Congress would make it a federal offense for a mailing list to be rented to smut salesmen. Come to think of it, the same should obtain for the renting of any mailing list: if you subscribe, say, to a magazine, the publisher should have no license to give or sell your name and address to anybody.

● A Churchword Feature (a service subscribed to by many diocesan papers): A drastic re-organization of the staff of the Church's national headquarters was voted after a day-long debate in executive session at the

February meeting of the Executive Council. Gone from the headquarters structure are the old-line program departments: Christian Education, Social Relations, Overseas and Home Missions, but the secret session came up with a record budget of \$14,400,500. A vice-president of the Council, who is also administrative assistant to the Presiding Bishop, 'stressed that the new structure was designed to accomplish almost all of its programs through task forces; any specific project would not involve people from several or even all of the program units. A lengthy press briefing gave little light on the way the new structure would work. He pointed out that the old departments were not well designed to define areas of responsibility. He was not so clear in explaining how the new structure would serve better.'

● A Canadian Roman Catholic monk and scholar in leaving the active priesthood: 'I no longer believe in the administrative superstructure of the Church. It is harmful to the Church of God.'

● A Churchwoman's letter in *The Living Church*: "I have been an Episcopalian all my life, but lately . . . I have become horrified and disgusted by what I can only term the 'antics' of the clergy. I was brought up on the idea of 'God and Country' . . . but when Churchmen

set out to indoctrinate our young people with subversive ideas, to instruct them about the 'justice of the cause' of their country's enemies, to rally them into law-breaking mobs, to advocate and abet violence and disorder, the morality of the Church is not one cut above that of the criminal who lurks in the streets. The institution known as 'the Church' might as well lock its doors . . ."

● A letter: "As for the black shirt and white collar, the former is a remnant of the black cassock; the latter is a recent invention — the 18th century, I think, and was, as we know it now, designed by an Anglican in Troy, New York, one of the now-famous collar people. Black and white have been the traditional colors for the uniform of the soldiers and servants of

Christ: black, death to sin; white, newness (and purity) of life. Bishops wear purple (really a cross between red and purple), because they are the "royalty" of the Church; the color, originally from a fish, was so expensive that only the rich could afford it. The Pope of Rome wears white because there was a series of popes who were also Dominicans, and their habit is white. Head of Jesuit order is always called Black Pope.

● A parish history: "Bishop Whipple [I Bishop of Minnesota, 1859-1901] was an unremitting champion of Indian rights, exposer of the evils and abuses of the government's policy then in effect, and of the Indian agents who preyed upon their helplessness. It was Bishop Whipple who, in 1876, secured the treaty with the Sioux which

WHAT DOES IT MEAN?



The emblem is copied from a tomb in the catacombs of Rome. It is a Christian symbol and represents three things. What are they? The answers are given below, but see if you can't come up with them on your own.

1. The rope circle, having neither beginning nor end, signifies the eternity of God.
2. The interwining of the three fishes signifies the Holy Trinity.
3. The early Roman Church made extensive use of the Greek language (for a long time it was the official language of the State). The Greek word for fish is *ich-th-u-s*, and its five letters stand for JESUS CHRISTOS ITCOU UIOS SOTER — "Jesus Christ, Son of God, Savior." — Tadded from Sunday

opened up some of the best of the Dakotas to white settlement. The Indians called him 'Straight Tongue', and trusted him when they would trust nobody else."

- A report on the work of the Order of the Holy Cross: Whity House, the Order's year-old try at establishing a house of studies in the Diocese of Dallas' Retreat and Conference Center (Route 2, Box 56-B, Grapevine, Texas 76051), may become the headquarters for the Order's work in the Caribbean.
- An on-the-campus priest: In my new course, "Religion and Education", which is something new here and which I was asked to give, I am finding, interestingly enough, that the students are concerned with religion more than with education!

- A layman: Last Easter, just before we moved down here, we went to church, as we do every Sunday, and I was dumbfounded to hear the rector water down the Resurrection. When I said something about it to friends who had belonged to that parish much longer than we had, I was asked, "What difference does it make?" I shrugged it off and forgot all about approaching the rector to tell him how much difference it makes to me. Nobody can change Christ's teaching for me. I am convinced that the movement within the Church to water down or "modernize" Christianity and

"make it more palatable to the non-believer" is all wrong. I want to bring more people into the Church, but not to increase our numbers: I want to bring them to Christ! Anything less than that accomplishes exactly nothing."

- A layman's letter: "I attended a 'youth rally' sponsored by our parish. A priest who sounded like a tin-horn politician buttered up the kids and talked of rights but never uttered the dirty word responsibility. Woe is the U.S.A."

- U.S. [Roman] Catholic: "Surely there is something sick about an obsessive concern for the sex lives of others, whether it takes the form of censorship and suppression or of wishing to spread them in living color on the Cinemascope screen. Perhaps we should all just agree that sex is beautiful, that there should be no shame associated with the proper expression of it, and then proceed, each of us, to mind his own business."

- A marginal note found in a second-hand book on the Gospel according to St. Mark: "Great prophets have often come from wild and woolly places. St. John Baptist preached in the wilderness (no fine temple or church), where the city folk came out to him. If you are the preacher you should be, the world will make a path to you. St. John Baptist was an effective and therefore successful

preacher, and so was St. Peter, for 'many were baptized'. How goes it today? How many come up to you after one of your sermons and asked to be baptized?"

- "Babson's Washington Forecast Letter": The FBI reports that the incident of major crime in the United States is rising at an annual rate of 16% — far above the increase in population. If the increase persists

through 1968, more than 4.5 million major crimes will be committed this year. You will therefore have one chance in 47 of being murdered, maimed, or topped in 1968. More and more, criminals are being coddled by our courts and treated as unfortunate victims of a poor social environment. Punishment is out; gentle rehabilitation is in, despite an FBI study which showed that of the offenders



"Do you reckon he knows where he's taking us this time?"

released on parole in 1963, 57% were rearrested within thirty months; 83% of those acquitted or dismissed were rearrested within the same period.

● A Pennsylvania Churchwoman: "[Our priest] is a real priest and a good man who preaches and teaches obedience to the laws of God. He does an unbelievable amount of work in both his parishes, and the young people listen to him and respect him. I wish his kind could get the public mention given to noisier but less effective men."

● A recently-retired parish priest: "It is a trying time for everybody, including priests both young and old, especially the former. No wonder we lose faith when we see all the harebrained things that were done at the General Convention. The despoilers have been holding the reins of the Church for years, and they were in the saddle when the Church got to Seattle. Freshman deputies, in their enthusiasm, whooped up the affair and it turned out to be quite a show. Now that the Convention is over, people are beginning to see what actually happened. It is bad enough that our own diocese has lost \$25,000

in assessments, but now the national Church wants more money. Goodness knows where it's coming from. I'll wager that they're not going to get it. Add to that the Trial Liturgy, which is bound to keep people away from church. Then there's that business about authorizing laymen to administer the Chalice. Remember what Clifford Morehouse said in his book — 'The laymen do not feel that their place in the Church is to play amateur priest.' Sad that his and Massey Shepherd's opinion did not prevail. Now hear this: Last Christmas one of our priests had the members of his choir fold their arms, as if carrying a baby, as they marched up the aisle singing Brahms Lullaby. How about that? O ye patient Episcopalians, bless ye the Lord."

● Henri Fesquet, French journalist and author of *The Wit and Wisdom of Good Pope John*): "At the conclusion of the [Vatican II] Council, in spite of its apparent successes, there can be no chants of victory; the slope that we still have to climb is too steep. It is impossible to wipe away the lost chances, the sins of omission,



As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of the world, and not after Christ. Col. 2:6

and the misdeeds of a dozing Church which has been content in its own complacency. The main obstacles that stood across its path have not been removed; they have merely been identified. The next step is to do something about them, not to be satisfied with merely diagnosing them." — *Has Rome*

Converted? Published by James H. Heineman, Inc., 60 East 42nd Street, New York 10017; \$4.95.

● The recently retired Editor of *Christianity Today*: "The present generation was offered a Twiggy-theology that was styled to make one forget that its essential frame was little more than a skeleton, a mini-theology that offered high styles for the new season, but had to run for shelter when winter came."

● An East-Coast minister: It has been a difficult week for my people: they were elated by the possibility of peace, and then all was shattered by Martin Luther King's death. The young toughs in the local high school made life miserable for our few Negro students. My wife entered her classroom and discovered where somebody had written, "The King is dead."

The poor lone Negro boy sat there in helpless misery. My wife took an eraser and, with all her might, threw it at a grinning young Klansman and said, "Erase that now!" He almost

broke a leg getting to the blackboard. In view of what happened, I went to town and bought a rifle and four boxes of cartridges, for I am reasonably certain that the Klan will come by now. The Jews in Germany were in error to wait for the Nazi Stormtroopers to destroy them.

● A layman: "I can't imagine people stupid enough actually to believe that the Trial Liturgy is going to make the Church 'relevant'. It seems to me that only when our priests and bishops rediscover the Gospel is there going to be any relevancy in the Church. Thanks be to God, we've got a wonderful priest who not only knows the Gospel, but who also preaches it: he's not like some priests I know whose only gospel is *Time* magazine."

● An East Coast Churchwoman: "Today I came home from the Trial Liturgy thinking it a deprived, depleted, impoverished travesty. Where can we go to get it rejected — and before people are lulled into indifference? How ill-thought up and ill-timed! In my desolation, I have written six pages to the Presiding Bishop, mostly about the Trial Liturgy."

● A Churchwoman of Province VIII: "I do believe that now, more than ever, we need all the reading material that we can get which will aid us in our stand that 'deviations from Church

discipline and practice, as a result of ecumenical enthusiasm, are a matter of real concern.' I have just finished a study of the Trial Liturgy. I didn't think the proposed changes were good before I joined the study group; now I see that it is messy, vague, and dangerous — it loosens the foundations of the apostolic faith and ministry."

● The Chief Justice of the Boston Municipal Court: The lack of stern discipline is responsible for the present crisis among young people in an age "disfigured by the revolt of youth." The "breakdown of the American home" has contributed to the delinquency. Most youthful offenders are not school drop-outs, but "home dropouts".

● A Maine layman (in *The Living Church*): "Our bishops [meeting in Seattle] were afraid of one bishop, and they are supposed to be our guiding lights. I have felt for some time that the House of Bishops is a serious handicap to the life and growth of the Church.

MUTUAL IMPOVERTISHMENT

CLEARLY, the ecumenical movement is progressing at different rates of speed toward a variety of goals that often conflict. Young social activists who break sacramental bread together show scant respect for

the deep theological divisions that still separate Catholics and Protestants, and that, in turn, put pressure on the patience of the theologians who are quietly engaged in officially sorting out areas of agreement between Catholics and each of the major Protestant churches. To be sure, they are discovering that problems such as the nature of faith and the meaning of the sacraments are subject to a variety of interpretations in which some common understanding can be reached, but the ultimate goal of a church where all Christians are one at the baptismal font and at the altar still seems impossibly distant.

Do churches suffer because of their separation? Protestants already move easily from one denomination to another, and Roman Catholics are rapidly discovering that their own Church is flexible enough to tolerate a variety of views without causing schism. "It may be that we're developing a kind of ecumenicity of mutual impoverishment," warns Lutheran church historian Jaroslav Pelikan of Yale. "Maybe we're simply saying that since neither of us believes very much any more, we might as well unbelieve together." Indeed, the fundamental question still facing Christians is not when or how they should unite, but why."—Taddled from *Newsweek*

HILLSPEAKING

FRIENDS of Hillspeak may be pleased to know that arrangements have been made to obtain both editorial and secretarial help for *The Anglican Digest*. The addition of two people to our small staff will mean great relief and, we trust, make it possible not only for TAD to meet its quarterly deadlines with comfort and ease, but also for the little magazine to be improved in content. Right next to the typewriter upon which this paragraph is being written are three cartons of papers, bulletins, and magazines on which "goodies", as we call the articles and items for possible use, have already been marked but not yet used. In the next room are five cartons of similar material that have not even been read. Worthy items abound and, we believe, Church people should have at least a chance to see them. If It is true that a man's judgment is no better than his information, the present time calls for plenty of the latter. We know from letters and visitors that most Churchmen are not a little bewildered by such things as secularism, activism, the Trial Liturgy, the

"restructuring" of the Church's officialdom, and, more than anything else, the fear that the Church may be carried away by current "blasts of vain doctrine." With extra brains and hands soon to be ours, we pray that TAD may be of some help in hooking an anchor to the faith of our fathers, once delivered to the saints.

Extra help, of course, calls for more income, but our financial advisers think that TAD is worth the risk — and risk it is. Since the magazine is not yet self-supporting (we hope that by having extra help, more time can be given to the important matter of TADollars), and since our principal income is from the sale of books, we are attempting to earn the extra money by increasing the membership of the Episcopal Book Club. Moreover, the EBC offers every TAD reader and friend a singular opportunity to know more about the Church's historic faith and practice; the individual and the whole Church will be served at the same time as TAD is helped to do its job better. Nobody can lose. (An enrollment form will be found on page 54.)

Once again we found a man fully qualified to head up SPEAK, but, as before, finding him was one thing (not a small task by any means) and getting him another — and the latter may turn out to be the greater task. Even though his retirement is officially only a year away, his obligations as president and director of a multi-billion-dollar corporation do not allow him to make personal plans for some time to come — and so we came to another disappointment. If, in our efforts to be of lasting service to the Church, God has brought us this far and to Hillspeak — and a choice spot it is for Operation Unlimited — we must conclude that in His own good time He will raise up the right man to bring the work to its fruition. We trust, therefore, that the fingers which have been crossed in our behalf will not let go now; indeed, we hope that they will be crossed all the tighter.—Taddled from "Embertidings"



LAST WORD

THE LAST published statement of the late John Courtney Murray, Jesuit theologian and major author of Vatican II's Declaration on Religious Freedom, was his advice to the Presiding Bishop's committee on the problem of heresy in

the American Episcopal Church. He wrote, "I like to distinguish between adventurous answers, which may well be mistaken, and hardened positions which deserve to be called errors. The former are an affair of deficient intelligence; the latter of deficiency in what can only be called good will. Errors in faith are a matter of will. Today, we all live in an unbelieving world. The truths of the Church and the forms of her life are supposed to interpret the experience of human life and to give it some saving structure, but many people say, not without reason, that is not happening. Pope John's distinction between the 'substance' of Christian faith and the 'forms' of its expression points in the direction of the renewal and reform we must take firmly in hand. We shall do the job badly, of course. There will be lots of 'mistakes,' but they will be readily dealt with since they involve no will to error, which is the danger. The corrective, I think, is a will to community, a community of thought and love. The Christian community is not in error, whatever mistakes it may make."—Taddled from the *National [Roman] Catholic Reporter*



Most people wish to serve God, but in an advisory capacity only.—A parish bulletin

BY WILL AND DEED

★ Mrs. Frederick Cook (d. 1966), widow of a machinist (d. 1963) at the local torpedo station, left two-thirds of her \$33,000 estate to Emmanuel Church, Newport, in the Diocese of Rhode Island, of which parish they had been lifelong members.

★ Emmanuel Church, Powhatan, in the Diocese of Southern Virginia, received from the estate of a lifelong member (84 years), Miss Birdie May Baugh (d. 1964), \$24,000 and has used the bequest to cover four-fifths of the cost of a parish hall.

★ Mrs. Howard Scott, widow, left her house and lot (about half of her \$38,500 estate) to Christ Church, St. Helens, Diocese of Oregon, of which parish she was a long-time communicant.

★ Mrs. T. P. Mullins, widow of a dentist, left her entire estate (about \$20,000) to her home parish, Grace Church, Chadron, Diocese of Nebraska.

★ William Sterling Rhoads, Jr., Chairman of Garfinckel, Brooks Brothers, Miller and Rhoads, a mid-Atlantic clothing-store chain (his father was a co-founder of the Miller and

Rhoads portion) and a long-time trustee of Colonial Williamsburg, left \$10,000 to Ware Church, Gloucester (Diocese of Virginia), of which parish he was Senior Warden.

★ William Alonzo Badger, a Methodist and New York manufacturer of women's coats, left five percent of the income from his \$5-million estate (about \$12,500 a year) to St. Paul's Church, Waco, Texas, of which parish his wife had long been a communicant.

★ St. George's Parish, Schenectady (Diocese of Albany), New York, has received from the \$2-million estate of Charlotte Banker Marsh (a widow, whose late brother, Louis Godfrey Banker, was a ground-floor official of General Electric), \$200,000, and later on will receive \$250,000 from the same source.

★ Trinity Day School, Natchez, Mississippi, has received (a) \$56,000 in stocks from Mr. and Mrs. J. Balfour Miller, both active in Trinity Parish, who own nearby "Hope Farm", a famous ante-bellum show place (it was Mrs. Miller who, in 1932, originated the now nationally known and well-attended Natchez Pilgrimage and was credited by Governor White with starting tourism in Mississippi); (b) \$50,000 by bequest of the late Mrs. A. S. Merrill, widow of a World War II Vice Admiral, who together

rarely missed church (her father was a Long Island golfing partner of Theodore Roosevelt, and she was probably the only girl who ever mended a President's pants while he was in office: during a game, he bent over and split his trousers, and Louise Witherbee, as she was then, came to his aid). Trinity Day School, now with a fully professional staff, began in 1950 with a nursery school for four-year-olds; in 1963 "Magnolia Hall", another ante-bellum house was purchased, and more grades were added; in 1967, the school was given fourteen acres of land (\$15,000) for new buildings.



ODE TO PEWS

FOR THIRTY years I have addressed my old friends, the pews, as "Dearly beloved," and during that time they were always there, patient, never whispering, fussing or talking. They never fanned themselves with the Kalendar or scowled when the priest mounted the pulpit. They did not sing but they quietly held the hymnals and did not look bored. On Christmas and Easter when the church was filled, they meekly accepted their lot and did not grumble on the Sundays after when they again were the chief worshippers.

Can pews really have personality, a spiritual life, or the power to witness? Perhaps. Some of them undeniably developed a close personal relationship with certain parishioners who would sit nowhere else. They were continually instructed in things spiritual, showed as much progress as some members of the congregation, and never backslid. As to witness, they were in church every Sunday and carried their share of the load.

I wonder how many sermons I have prepared for those pews. Now we are to have new ones. Maybe the younger generation will not suffer the same dry kind of preaching, and perhaps they will not develop termites as the old ones did. Anyhow, with all their faults, I mourn the passing of my old friends.

—A retired priest; taddled from a parish paper



ANSWER

"The 'Personal' columns in Chicago's newspapers are often dotted with devotionals from devout [Roman] Catholics expressing gratitude to Saint Jude 'for favors granted.' The pious folk have finally received an acknowledgement, spotted among the classified ads in the Second City's underground newspaper *The Seed*: 'You're all welcome — Saint Jude.' " —*Playboy*

DELIBERATION

AFTER careful study, the Joint Consultation on Anglican-Roman Catholic Relations in the United States has agreed that whatever minor differences of understanding exist regarding the priesthood and its relationship to the laity, they do not in themselves constitute a barrier to the Churches celebrating and receiving the Holy Communion together.

Although members of the group, at the fifth meeting in Jackson, Mississippi, last January, attended each other's Celebrations, they did not receive the Sacrament at each other's altars; they agreed that there were still obstacles to intercommunion and that precipitous action by the group at that time would not be to the advantage of the whole Church.—Taddled from *The Rhode Island Churchman*



DIRECTION

IT IS NOT unusual for a person to have a distressing experience and, as a part of the reaction to it, stop going to Church. A man may have financial reverses, and stay away from Church; a person may be disappointed or bereaved, and stop going to Church; a person may go through a period of doubt, and stay away.

Turning away from the Church instead of towards it does not help to solve the problem. When we do turn away, we shut ourselves off from innumerable spiritual resources; we intensify rather than relieve our problem; we give Satan a much better opportunity to make us cynical and embittered.

Our Lord calls the troubled to come unto Him: instead some run from Him. It is all wrong to stay away from Christ and His Church where help is to be found. We do not become closer to God by absenting ourselves from Him and His Church where His sacraments are administered and His word preached.—A parish paper



LEAVEN

WHEN the Church enters the field of what is known as secular education, it goes as a minister to the society of which it is a part. Since the Church is unhampered by state control, it is free in its parochial schools to pursue its own objectives; whereas public schools must reflect the objectives of society — and they are not always necessarily Christian. We aim in parochial schools to pursue the whole truth. As Christians we believe that a knowledge of, and faith in God is the very core of all truth. The parish day school, without apol-

ogy, is able to concern itself with that body of truth which is God and with the inter-relationship of every part of that truth. In the Church's day schools we hope to mold the future leaders of our society by teaching our children to use their facilities for the highest motives, by influencing them to prize a sense of values better than what the world considers important, and, above all, by bringing them into a proper relationship to God. By so doing, our efforts may be "the leaven that leaveneth the whole lump."—Taddled from *The Piedmont Churchman* (Upper South Carolina)



PARISH WORK

THE TRUE function of a parish, which is made up of people, begins before the altar. First of all the people must worship the living Christ. The heart of the Christian religion is not, as many think, the Ten Commandments or the Sermon on the Mount; you can't worship them very well because there is no response from them. The heart of the Christian religion is the living Jesus Christ of today, whom we meet and receive in the Holy Eucharist. We must worship Him collectively before the altar and individually in our prayers and daily living.

Secondly, we must bind ourselves together in fellowship,

the fellowship of the Holy Spirit. That means bearing one another's burdens, supporting one another in Christian love, and seeking God's power to be Christians in the world.

Thirdly, we must grow and mature and broaden our understanding of the living Christ by studying His word as found in the Bible. Growing, maturing Christians are always found reading and learning the Word of God.

Fourthly, out of our worship, our fellowship, and our study, we must go forth to do good works. Good works motivated by something other than a love for the living Christ are liable to be only temporary, passing, and exhausting. If you are tired of all your good works and feel that you are not accomplishing much by them, put Jesus Christ at the center of your life instead of yourself and see what happens.—A parish paper



TACT

A parish priest was given a pie by one of his parishioners; since it was found to be almost inedible, his wife put it in the garbage. Troubled by how to thank the woman and be truthful at the same time, the priest eventually was able to tell her, "I can assure you that pie like that does not last long at our house."—A parish bulletin.



WE RECOMMEND

► To priests whose parishes have day schools: *A Year in Church* by A.S. Lawrence, Jr., a parish priest in the diocese of Alabama. During seventeen years of guiding kindergarten and grade school children through chapel five days a week Fr. Lawrence has gathered a goodly fund of simple stories and Christian teaching. He has recorded them, with suggestions for adapting them to local conditions, in a paper-covered book that should be useful to anyone who has to instruct and interest children, in home, school, or church. Order from Grace Church, Box 721, Anniston, Alabama 36201: the books are \$2 each, postpaid when payment accompanies the order.

► To Churchmen who are to be in Colorado this summer: Write to Mrs. Ann Kellogg, Post Office Box 692, Evergreen 80439, and ask for information about the four Wilderness Pilgrimages to be sponsored by the Church of the Transfiguration: they last five days (June and early in July, but not on Sundays), accommodate ten persons at a time, cost \$115, supply everything (meals, lightweight backpack camping equipment, down-

filled sleeping bags) except clothing and personal items. For people who are fed up with city life, the Transfiguration folk may have just the respite.

► To readers who wish to know more about the private life of the late C.S. Lewis: *Letters to an American Lady*. The woman began to write him in 1950 about his books and her own troubles: he answered her letters, as he did all the hundreds of letters he received, and continued to do so until shortly before his death. There are some flashes of the spiritual advice he was famous for, but mostly he wrote of what she wanted to know — details of his daily life and illnesses, the personal things he veiled in his books. Perhaps the chief value of the collection is in setting forth Lewis' good example of boundless, ungrudging charity. Published by William B. Eerdmans Co., 255 Jefferson Avenue S.E., Grand Rapids, Mich. 49502; \$3.95.

► To anybody looking for a largely allergy-free location for retirement: write to the Retirement Committee, P. O. Box 69, Carlsbad, New Mexico 88220, and ask for their brochure, "Big

Sky Country." Our priest there reports not only that the brochure "is a straightforward, factual presentation of the benefits of Carlsbad" as a place of retirement, but also that in eight years that he has been there he has not had one of the allergy-asthma attacks that plagued him for eleven years elsewhere. The elevation is 3,110 feet and the air is clean. The Church has been on the job there since 1890; you'll see a picture of Grace Church in the brochure.

♦ To priests and bishops whose ministrations take them out into the wind and rain: a light-

weight, easy-to-pack, black sat-in-back twill, water-repellent rain cape manufactured by J. Theodore Cuthbertson, Inc., 2013 Sansom Street, Philadelphia 19103, and sold at \$45.00. The cape is not much good in really cold weather, but for moderate and warmer climates, it is almost perfect and surpasses, in that respect, the heavy English capes. (A detachable hood is available for \$5.00, but it's not worth it — at least in its present form: the unnecessarily skimpy cut makes the wearer look like Batman.) If anybody has a priest or bishop

CREAM OF THE SUMMER CROP

LIVING PRAYER by Anthony Bloom

Metropolitan and Archbishop of Surozh and Exarch of the Russian Patriarch in Western Europe

THE Archbishop deals simply yet profoundly with many popular misconceptions about prayer in his short book, based on talks given to ordinary men and women on radio and television. Without technical language, he sets the reader on the path to genuine prayer, and, more importantly, demonstrates by his warm and impressive spirit the fruits of prayer. The author of *Living Prayer* is a Russian Orthodox prelate; the publisher is the small Roman Catholic house, Templegate Publishers of Springfield, Illinois 62705 (\$4.50); and it is the summer selection of the Episcopal Book Club. See page 54 of this issue for a special offer and convenient enrollment form.

who insists on wearing his overcoat over his vestments, see if you can't persuade him to a better mind: tell him about the cape, or, better still, get one for him.

♦ To choirmasters: *The Saint Dunstan Hymnal*, edited by a Sister of Saint Mary, with a foreword by Leo Sowerby, Director of the College of Church Musicians, Washington, D.C., and published by the H. W. Gray Co., 159 East 48th Street, New York 10017. The book consists of one antiphon and 92 hymns, with accompaniments, all from the manuscripts of the late Winfred Douglas, Canon of Denver, renowned Doctor of Music, and "one of the most important musicians to have served the Church in the United States." *The Hymnal 1940 Companion* (Church Pension Fund) was dedicated to the memory of Canon Douglas, who was chairman of the special committee which compiled the work and who, in *The Hymnal 1940* (reckoned to be the best in the English language), was the translator or joint translator of twelve hymns, composer of two tunes, and arranger of 21 tunes and settings. No doubt many of the St. Dunstan hymns will find a welcome place in some future revision of *The Hymnal*.

♦ John Philip Baumgardt's *How to Prune Almost Everything* — 192 pages of complete direc-

tions, sketches, photographs, general do's and don'ts, and special instruction for individual plants, including trees, from A to Z — tomato plants, crape-myrtle, peach trees, spirea — everything, and according to season and location. The type is large and the paper sturdy, and both botanical and common names are listed in the index. Order from your local bookstore or from the publisher, M. Barrows & Co., 425 Park Avenue South, New York, NY 10016: \$5.95. A man, upon seeing some reclaimed land, said to the farmer who was showing him around, "Isn't it wonderful what God and man can do together!" The farmer replied, "You should have seen it when God had it!" God has given man dominion of the earth and therefore expects man to do his share — even his share of the pruning. The book is recommended not only because it is worthwhile, but also because anything worth doing is worth doing well: that is sound Christian doctrine.

♦ When you are next visiting England's Metropolitan Church of the North, the Cathedral Church of St. Peter, commonly called York Minster, try to remember to drop a good many extra dollars in the alms basin: northern Europe's largest church is having to raise £ 2-million to put the venerable building (put up between 1230 and 1744) in

good repair (it's had scaffolding around it for years, just to hold it up). It would be impossible to reckon what the Church as a whole and the Anglican Communion in particular owes to the saints and worthies who have gone forth from that holy place.

♦ *In Richard's World* by William H. Barnwell, a seminarian's diary of his summer spent living at home in the right part of Charleston, South Carolina, and working in a Negro mission in the wrong part. At summer's end he drove away without ever having felt very effective. He had become more knowledgeable about the problems of integration but not much better integrated within himself. The reader, like Mr. Barnwell, learns much about the degrading living conditions forced on the people he was working with, but the book focuses on the author's self-consciousness about how he was feeling and doing. Many Churchmen share Mr. Barnwell's good intentions and his bewilderment about how to implement them, and so his story is of great interest despite scrappy writing, but in the end the book is stronger on anguish than solutions. Published by Houghton Mifflin, 2 Park St., Boston 02107; \$4.95.

♦ That somebody with the means endow at the General Theological Seminary, in New

York City, a Lectureship or even Chair in Canon Law; the former would cost about \$100,000, the latter \$400,000. One or the other is needed, not only at General but at many of the other seminaries of the Church. One reason the Church gets into messes, both at General and diocesan conventions, is that so few people have an adequate knowledge of her rules and regulations; Roberts' Rules of Order seems to be the only guide. Every bishop should be required to take a thorough course in the subject since he is the presiding officer at diocesan conventions; and some arrangement should be made for the further edification of priests who head up the Constitution and Canons Committee of every diocese — too often the chairmen of them have not had a brush with the subject since seminary days — and then, only a light one. If the national Church had some kind of supreme court, many actions of General Convention would probably be found unconstitutional and uncanonical. By having experts handy and on the job, the Church would be spared public embarrassment and other infelicities — and infidelities.

♦ A look at a new novel, *Bishop's Progress*, by D. Keith Mano, in which a famous (and imaginary) bishop, author of an *Honest to God* sort of best-seller, enters a hospital for ur-

gent heart surgery and finds that the religionless love he has been preaching is not of much use to himself, to a succession of hapless roommates, or to his brilliant and cynical surgeon. None of the characters is very likeable, but they and the novel wrestle with some important questions. Published by Houghton Mifflin Company, 2 Park Street, Boston 02107, at \$5.95.

♦ To Church school teachers and others with groups of children to entertain and instruct, *Bible for Children: the Old Testament with Songs and Plays*, by J.L. Klink: although the translation from the Dutch is a bit stiff, the stories are straightforwardly told, and the many songs (with music) and several plays which are fitted into the narrative, should be very useful. In fact, the book with its 300 large pages (nearly every other one bearing an

effective illustration by Piet Klasse) is an exceptional value at \$4.95. Published by Westminster Press, Witherspoon Building, Philadelphia 19107.

♦ Subscribing to *Good Work*, the quarterly of the Catholic Art Association, a handsome magazine that deals usefully with the relation between man's work and Christian principles. It is particularly interested in the arts that directly serve the needs of Christian worship. The publication's flavor and purview is well indicated in the retiring editor's editorial in last autumn's issue:

The modern secularized world of art and of self-conscious culture contains notable elements of falsity and commercialism, not congruous with any dignified humanism, and still less congruous with the truth and poverty of the Gospel. More and more people, of various re-

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ligions and of none, are becoming more and more uneasily convinced that there is something radically wrong with the relationship between twentieth century man and his environment, a fundamental *malaise* that affects the whole of his life, and therefore his work as well — his "art" in the old and wide sense of that word. It seems that the whole business of making and doing, of modifying our environment, needs some kind of reappraisal from first principles.

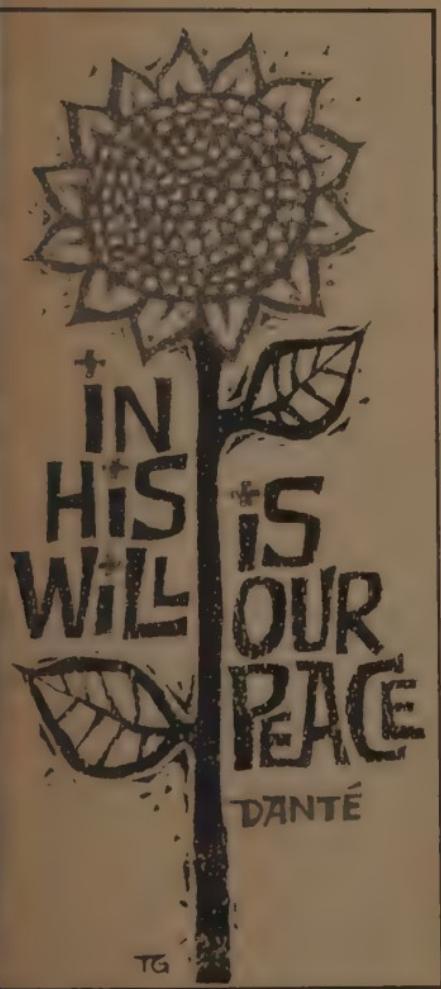
Goodness in sacred art and "holy hardware": goodness in any art, and indeed in work or making of any kind: goodness or health or normality in the whole of life and society, are closely inter-related — you cannot talk usefully about any of them without involving the others. Many people do aspire to write usefully about life and society while paying no attention to anything remotely like "sacred art", but that is a doubtfully realistic policy. Religion lies almost by definition at the heart of any society: to achieve a basic understanding of any group of men, to criticise their life, to help them, you must at least attend to their gods, their temples, the icons they venerate. As influence and as symptoms, such things are crucial.

"Good work" is not a fad, a cult, an eccentricity: until very recently, it was the normal habit

of the human race, a fact to which our museums bear witness. It would not be too much to say that radical and systematic badness in work — the making of things that are consistently nasty, ugly, untrue — is a recent deviation, a nineteenth century thing, the fruit of a radical break in our civilization's continuity which, according to writers such as C.S. Lewis and David Jones, occurred something over a hundred years ago. If their view be accepted, it follows that bad work — bad sacred art in particular — is not a disease but a symptom, painful certainly, but hardly capable of isolated treatment. Do men gather grapes of thorns or figs of thistles? Good work blossoms naturally out of health or normality in society at large: if we wish to see it in our churches and in the whole of our lives, we must try to create a society that will generate it spontaneously. In any art produced by the pressure of isolated theory and indoctrination, there is liable to be a kind of falsity. The world notices it and speaks derisively of crankishness and play-acting.

It is a good thing to alleviate symptoms but it can be dangerous too: where there are cracks in a structure, it is rash to paper them over even with wallpaper of a most totally satisfactory kind. The philosophy of health and wholeness that results in

good work must be lived and preached as widely as possible and not restricted to any specialist interest. It offers a medicine — a surgery, perhaps — that



The EBC's summer bookmark shown in approximate size. Gold and green on white stock. Rate: 35c for a packet of 25, or \$1.00 for three packets. Postage not charged if payment accompanies order. Be sure to specify summer one.

the whole world needs, and most desperately. — Taddled from *Good Work*, \$5 a year from 53 Ridgewood Road, Buffalo, New York 14220 (special rates for students and institutions).

♦ As a quick fill-in on fiction of current interest, *Craters of the Spirit*, by Nathan A. Scott, Jr., an Anglican priest and active literary critic. Fr. Scott surveys the work and gives summaries of the more important books of Dostoevski, Hardy, Kafka, Camus, Beckett, Graham Green, Saul Bellow, and Flannery O'Connor, looking particularly for ways in which their writings illuminate religious problems. It is one of the new series of *Corpus Books*, prepared by a Washington, D.C. study outfit and published by the World Publishing Company, 2231 West 110 Street, Cleveland 44102. The price is \$5.95.

♦ Skipping *The Progress of the Protestant: A Pictorial History from the Early Reformers to Present-Day Ecumenism*, by John Haverstick, a former religious editor of *Life Magazine*. The book is handsomely got up and well organized, but it is so flip and superficial that the old lie that Henry VIII started a new Church can be repeated as though it had not been refuted over and over (it is no longer current even in Rome). The depth of Mr. Haverstick's research is indicated by his

opening statement: "In the long history of religious thought, men have tried in countless ways to prove the existence of a Spirit of Good, i.e., a God." In fact, most of history's gods have been arbitrary, tyrannous, or cruel: the Jewish-Christian conviction, in the face of the evil and suffering in the world, that God is Good, came as something of a novelty. Published by Holt, Rinehart, and Winston, New York City, at \$14.95.

► If you have a steady job or receive an income regularly, write to the Church Life Insurance Corporation, 800 Second Avenue, New York 10017, for the leaflet, "Insuring the Church's Future." You'll be pleased with the suggestions of how you can leave the Church something — even as little as \$1,000 — tax deductible now and at no cost to your estate. Church Life is an affiliate of the Church Pension Fund and has had many years of experience in the field of bequest insurance, insurance as a charitable gift, endowment planning, and the like for both individuals and groups. You can't go wrong with Church Life — take it either way you wish.

► To any layman: On the anniversary of your own confirmation, send TAD the names and addresses of the people in the latest confirmation class. They would be welcome with or without the dollars.

► Sending a dollar right now to the Church Missions Publishing Company, 1335 Asylum Avenue, Hartford, Connecticut 06105, and asking for the Lambeth Conference 1968 number of *Pan-Anglican*, an issue prepared for the forthcoming Lambeth Conference — with the blessing of the Archbishop of Canterbury and the help of all Metropolitans and Primates of the Anglican Communion. It is packed full (88 pages) of information about the member



Churches, the problems and dangers which face the Conference, an intelligible list of committees and their members (your own bishop might be one of them), consultants, and observers (the Church of Rome is not yet listed) — and plenty of good pictures. Nowadays *Pan-Anglican* comes out only occasionally (the previous one was in 1965, an interim report on the 1963 Anglican Congress in Toronto), and the Lambeth Conference issue is something special. Every priest and layman should have a copy. (Bishops get one free.)

TRAPPED

YEAR after year, I have watched my fellow Church-women hold garage sales to peddle the used clothing which they feel is too good to throw away and gather up the remainder for the annual clothing drive for needy brethren. I have seen our monthly meetings devoted to book reviews, slides and speakers on what others are doing within the Church, wig styling, flower arrangement, fencing lessons, and a dinner to meet a football team.

The detached relationship to fellow Christians and lack of response to their needs demonstrated by such activities cannot be blamed entirely on Church-women. We are exhorted to give money on special occasions, canned goods at Christmas, used clothing once a year, and to keep up or increase our pledges to keep the local church in good repair — and comfortable; and at the same time we are being educated to a second-hand giving of extras — extra time, extra money, extra clothing and possessions. Personal things given and done in a personal way have all become second-hand.

As a child, I lived near an Indian reservation and I remember how people in the local church were involved personally, and most of all how my grandmother spent hours sew-

ing new clothes for the Indian children. She was a busy person: she raised a family of nine, kept a house cleaner than I seem to be able to do, never saw a TV dinner or package mix, had a lovely garden lovingly tended, but she always seemed to have time to give of herself. At their meetings, the Churchwomen would work on the new clothes while they listened to the program or visited among themselves; the patterns were simple, but each little dress had a touch of something extra — a bit of embroidery or appliqué that made that dress something special to whatever child got it.

Surely there is yet some way for us today to be of service personally. My husband and I feel almost trapped in a web of organized giving; we'd like to be given a chance to be Christians in a personal way. Please help us find that way.—Taddled from a letter



FUNDAMENTALS

OVER the last ten or fifteen years the Episcopal Church has spent millions of dollars on the production of curricula for our Church Schools and, as far as I can see, to no avail. The system produced is little used by the Church as a whole. While it contains many excellent insights and materials, it is scaled on too high a level for the

average parish and teacher. It is built on methods of teaching that are extremely difficult for the ordinary Church School

teacher and fails to speak directly enough of factual knowledge. There are enough theories and ideologies abroad in the world.



OUT DAMNED SPOT

The following method has been tested for over three months. It works.

Rinse linen purifiers in cold water, coat lipstick stains with a thick paste of Fels Naphtha bar soap.

Roll or fold linens, wrap in wax paper, and place in freezing compartment of refrigerator. Leave for an hour or so.

Remove, unwrap, and place in a basin of warm (not hot) water. Let stand for a few minutes until thawed and convenient to handle.

Swish linens vigorously in the same warm water, rinse thoroughly in at least three waters, and the stains will be gone.

Roll in a white terry towel to remove excess moisture. Remove linens, fold, place in a plastic bag and refrigerate until thoroughly cold. (If you are in a hurry, place in freezing compartment for fifteen minutes.)

Iron the purifiers, return them to the sacristy, and repeat the process week after week after week, until your parish priest has beat it into the heads of the women of the parish that they should remove their lipstick (all of it) before going to the altar rail to receive the Chalice.

If they knew how much trouble it is to remove the stains (the evidence is above), they would be less inclined to leave the lipstick on their lips — and on the Chalice.—Taddled from *The Episcopal Day*

today. What the Church needs is to go back to the fundamentals of the Faith — Holy Scriptures, the Sacraments, and the Faith of the Church, for it is only when we are grounded in those things that we are prepared to practice our Holy Religion. Faithfulness and devotion are what we so sorely lack and so definitely need. Unless we know about God's love for us and how He has chosen to express that love through the Body of Christ which is the Church, we shall never come to such a practice of our Faith that will bring us the wonder and

beauty of life lived in Christ. We shall never find a right solution to the problems which each one of us faces in life. With the truth being continually watered down, we shall be confounded even more than we are at the moment.—Taddled from a parish bulletin [Note: The system referred to above is that prepared at great cost by the Executive Council's Department of Christian Education. Other systems, perhaps more widely used, are available from sources which have not enjoyed the luxury of expensive subsidy by the General Convention.]

STILLNESS

C.S. LEWIS pointed out that "When a word ceases to be a term of description . . . it no longer tells you facts about an object." The word *retreat* is in danger of losing its significance though being applied to gatherings more properly called seminars, leadership programs, symposiums, and workshops; they are good and often necessary things but they are not retreats and never have been. Lest we water down and eventually destroy a spiritual exercise which has its foundations in the example of our Lord, we must guard the idea of the retreat as the uninterrupted opportunity of the soul to seek God in silence.

Our children simply do not know what to do with silence. They have grown up in a world filled with noise and afflicted by the "heresy of activism." Perhaps it would be best to confine the spiritual exercises of their school years to discussions and camps, but we do them a grave injustice if we do not make crystal clear to them that only in stillness will they really learn to know God. Unless they learn to listen to the voice within them they will never have very much of importance to say to their fellow men, never find rest for their restless hearts.—A Roman Catholic laywoman taddled from *The National [Roman] Catholic Reporter*

NOISE

NOISE in the church building is entirely foreign to our traditions, and thoughtful churchmen do not engage in personal conversation before, during, or after worship. If worship has meant anything at all, the offhand remark or social conversation simply will not be wanted the following minute. Recently, as I was assisting at some regional meetings at which was shown *The Parable*, a film that gives some notion of the meaning for us of our Lord's life, I noticed that each time the people sat in silence afterwards until the leader spoke: they had experienced some of the awesomeness of reality. Should we not have a much greater sense of that in the act of offering the Liturgy and receiving the sacrament of our Lord's Body and Blood? If we have no awe then we have not been conscious of what has been taking place. If faith has given us a glimpse of reality, then we don't have to be told not to talk.—A parish bulletin

PASTOR

THE FIRST TASK of a bishop is to be a pastor, and his clergy is his parish. He must visit his priests, confer with

them, and assist them in their problems so that they may be better shepherds to their people.

A bishop must safeguard the teachings of the Church, by taking missions and by instructing the clergy. He must also be concerned with the welfare of the people of the country. If he has a knowledge and understanding of his people, he has every right to speak out on public affairs with a mighty voice.



He must be a lover of souls and bodies, an evangelist concerned with the social order, and a seeker of peace.

The time has come in Australia for smaller dioceses, and more of them, so that the bishop can be a more effective pastor. In a diocese the size of Sydney, the archbishop cannot hope to know all his clergy, let alone his laity, and he is bogged under excessive administration. During the 35 years I was Bishop of Armidale, I was responsible for placing priests, and was able to know them all intimately and their parishes. Too many committees and too much administration prevent the bishops of the Church of England from being effective pastors and we should avoid following that model in Australia.—The Bishop of Armidale (retired) taddled from *The Australian*

It is regretted that Hill-speak cannot yet offer accommodations to campers and other overnight visitors; the surrounding area, however, abounds in campsites and motels, and Hill-speak is easily accessible from them all. Morning Prayer (6:40) and Evening Prayer (5:30) are said daily; the Eucharist is celebrated every morning at 7:00 in the chapel of the Morningside Barn, and, as elsewhere, visitors are always welcome.

diocese in the Canadian Church. The Yukon was opened up by the Klondike gold rush of the last century; the temperature can drop to 60 below zero; and in summer mosquitoes and black flies abound. There is only one self-supporting parish (the cathedral one, at Whitehorse), and most of the \$45,000 budget is supplied by the national Church. When the Yukon's capital was moved from Dawson City in 1953, Whitehorse, with a population of 6,000 became not only the See City but also, because it is a key station on the Alaskan Highway, a distribution center for the whole territory. Although the Canadian Church lately considered placing the Yukon with another diocese, better judgment prevailed. "If we are going to do anything worthwhile," the new Bishop said, "we need a continuous supply of adventurous priests who are not bound by existing structures and who recognize the need to re-interpret the whole mission of the Church in a time of challenge and opportunity." He can use four good priests right now. Address: P.O. Box 910, Whitehorse.

¶A parish priest reports: "I enclose one of the EBC book-marks with every letter that leaves my desk. It may be remembered long after the letter has been consigned to the circular file."

QUARTER WATCH



ON THE FEAST OF
the Epiphany, 37-
year-old John Tim-
othy Frame, a priest

since 1958, Honorary Canon of Caledonia and Priest-in-Charge of Burns Lake (both in the Province of British Columbia), was consecrated Bishop of the Yukon in apostolic succession to the Rt. Rev'd Henry Marsh, retired. At his enthronement on the Conversion of St. Paul, the youngest bishop of the Anglican Church of Canada assumed oversight of seven priests and the smallest (by population: 17,000, of whom 4,500 are Anglicans) and yet largest (by area: 200,000 square miles)

¶ In keeping tab on the Church's parishes and missions in the American Church, we have long wondered how Thankful Memorial Episcopal Church, Chattanooga, Tennessee, got its name. An inquiry to the rector of the parish brought this reply: 'Our church is located in one of the oldest sections of Chattanooga, known as St. Elmo [see below], which at one time was a farm owned by Col. A. E. Johnson who married Miss Thankful Whiteside. Mrs. Johnson's Christian name had been passed down through her family after it had been given to a child born at sea during a great storm; her parents were emigrating from Ireland (1704) and were so thankful to arrive safely that they named the girl Thankful. Shortly after the Civil War, when St. Elmo began to be settled, Col. Johnson gave choice lots to the Baptists, Methodists, Presbyterians, and, just across the street from his home, Episcopalians. In the deed to the lot it was stipulated that the church was to be named in memory of his wife, who had died in childbirth; if the name was ever changed, the property was to revert to his heirs. At the present time four women in the parish bear the Christian name Thankful.' [Note: According to *The Penguin Dictionary of Saints*, St. Elmo was a fourth-century bishop in Syria who,

persecuted from place to place under Diocletian, eventually came to Formiae, Italy, where he died from his sufferings. A later legend said that he was put to death by having his intestines wound out of his body on a windlass. That could be true, because some mighty frightening tortures were inflicted in those days, as they still are in some parts of the world. Perhaps because of the resemblance of the windlass (a horizontal machine used for hauling or hoisting) to a capstan (an upright hoisting machine found on ships), Elmo came to be honored as a patron saint of sailors. The name "St. Elmo's fire", given to the electrical discharges sometimes seen at the masthead of ships, refers to him; the light was taken as a sign of his protection, and his symbol in art is a windlass.]

¶ Personal to programmers of the Church: The man in the pew is too smart to fall for gimmicks: teach him the Faith — convert him, and then brother watch out!

¶ The truck which was to deliver mail to the Post Office in Eureka Springs for delivery on 22 January was involved in a collision and all of its contents destroyed by fire. If TAD readers have received no response from communications (letter, TAD dollars, etc.) addressed to reach Hillspeak at that time, they should try again — please.

¶Personal to the Rev'd I.G.B.: "How can I arrange for each member of my vestry and certain key laymen to receive TAD regularly?" Send us their names and addresses and, only if possible, a dollar for each name. As long as we can manage to put out *The Anglican Digest*, we can somehow manage to send TAD to anybody whom a parish priest wishes to have it — that is part and parcel of the sacred duty of evangelism. It does help, though, to have the much needed TAD dollars. Besides, it makes vestrymen and the like feel good to receive something at the hands of their

priest: too often the giving and the expectation is the other way around.

¶On the Fifth Saturday after the Epiphany, in Pittsburgh's Roman Cathedral Church of St. Paul, Robert Bracewell Appleyard, 50, a priest for 21 years, sometime Rector of Christ Church Parish, Greenwich, Connecticut, and lately Rector of Bethesda - by - the - Sea, Palm Beach, in the Diocese of South Florida, was consecrated Bishop Coadjutor of Pittsburgh, in apostolic succession to 68-year-old Austin Pardue, IV Bishop (consecrated in 1944), who is to retire on St. Aidan's Day (31

CUT HERE - - - - - CUT HERE - - - - - CUT HERE

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Be sure to fill out the other side of this enrollment form.

August) next. The Roman Bishop, John Wright, upon whom the General Theological Seminary, New York, recently conferred an honorary degree (in the cause of ecumenicism) and who wrote the preface to the Episcopal Book Club's summer selection, *Living Prayer* (by a Russian Orthodox Archbishop), offered his cathedral church for the occasion: the Diocese's own cathedral church, downtown, had been damaged by fire.

¶ Some TAD readers, in sending in their birthday dollars, include one for every member of the family.

¶ In All Saints' Church, Winter Park, and in the presence of his Diocesan, the 54-year-old senior Suffragan Bishop of South Florida (consecrated in 1961 and a widower for almost a year), took to wife a widowed second spouse.

¶ On the Saturday after Christmas in St. Andrew's Cathedral Church, 48-year-old Hawaiian-born Edwin Lani Hanchett, a priest since 1953, was consecrated Suffragan Bishop of Honolulu.

¶ In Painesville, near the shores of Lake Erie and about 30 miles northeast of downtown Cleveland, the Bishop of



--- FOR NEW BOOK CLUB MEMBERS ONLY ---



ENROLL me as a member of the Episcopal Book Club. I understand that (a) I will receive four selections a year, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, (d) the average cost of each selection is \$3.50, and (e) I may cancel my membership in the EBC at any time by giving due notice to the Club.

- Send me *A Creed for a Christian Skeptic*, by Mary McDermott Shideler, as described on page 2 of this issue of TAD, at the special EBC price of \$3.50, plus 18c postage.
- Send me *Living Prayer*, by Anthony Bloom, as described on page 40 and distributed to EBC members at the special price of \$3.55, plus 12c postage.
- Check here if you are enclosing with this enrollment form your check for \$14.00 in advance payment for four seasons.

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BM14-68A

Complete This Enrollment Form (See the Other Side)

Ohio dedicated for St. John's Home (operated by the Community of the Transfiguration, whose mother house is in Glen-dale, Southern Ohio) two new residences (ten girls each) and a new home for the Sisters.

¶ When a Rhode Island man and wife returned to St. Stephen's Church, Lynn, Massachusetts, where they were wed, the same priest who had solemnized the marriage was back from Canada to help them celebrate their fiftieth wedding anniversary.

¶ Wonder whatever happened to the School of the Prophets, "a post-ordination training school for the clergy of the Church . . . [specializing] in basic theology and practical homiletics"? Its base of operation used to be at the Diocese of California's cathedral church in San Francisco, but we've heard nothing about it for quite a space.

¶ Recently the Roman Catholic Bishop of Munster "conditionally ordained" a former priest of the American Episcopal Church, who was not required to renounce his Anglican Orders. The priest (39-year-old John Jay Hughes, ordained in 1954 by the V Bishop of Newark, deposed in 1960 by the VI Bishop of Arizona) said that he was convinced of the validity of his Anglican ordination: "I accepted conditional ordination not to satisfy any doubts of my

own but merely to allay the doubts of others." His doctoral thesis on the subject of Anglican Orders has been accepted by the faculty of Catholic Theology at the University of Munster and will be published in two volumes in the autumn as part of the R.C.-edited scholarly series (title and price not yet available), Corpus Books, distributed by World Publishing Company, Cleveland, Ohio.

¶ Late in 1933 the Bishop of Chicago distributed Pence Cans in his diocese and hoped that despite the depression-drop in pledges, enough money would be forthcoming to help out in parochial and diocesan emergencies; it took eighteen years for the Pence Cans to produce their first half-million dollars, nine years more to reach the million mark, and less than eight years, with 136 congregations participating, to bring the total to \$1.5-million.

¶ The Bishop of California and his Suffragan may both be addressed at 1055 Taylor, San Francisco, 94108; the Presiding Bishop at 815 Second Avenue, New York City, 10017.

¶ In the Roman Cathedral Church of St. Joseph, Buffalo, 45-year-old English-born but U.S.A.-educated Harold Barrett Robinson, a priest since 1946 and, since 1962, Dean of St. Paul's, Buffalo, was consecrated Bishop Coadjutor of Western New York in apostolic

succession to Lauriston Livingston Scaife, the VII Bishop (born 1907, consecrated 1948), who is planning to retire.

¶Just for the heck of it, the next time you are making out a check for one of the Church's seminaries, call up the rector of your parish and ask him how many men he himself has guided to the priesthood and the total number to come from the local parish. Money is fine, and the more the better, but every bit of it is worthless unless there are men to go along with it.

¶St. Leonard's House, which 14 years ago pioneered in another neglected area of need by opening Chicago's first residential plan for the rehabilitation of ex-prisoners, has, with a grant of \$427,000 from the Federal Office of Economic Opportunity, gone to work on the rehabilitation of drug addicts by setting up an addiction service center in the heart of the See City's narcotic area.

¶The Rt. Rev'd Robert Erskine Campbell (VI Bishop of Liberia, 1925-1936) and the Rev'd Karl Tiedemann recently celebrated their fiftieth anniversary of Life Profession as

members of the Order of the Holy Cross. When the present and VIII Bishop of Liberia stopped off at West Park on his way home from Seattle, he met the Rev'd Herbert Hawkins, who was the first member of the Order to enter the interior of Liberia. Sent out by the Superior in 1922, Father Hawkins was later joined by the then Father Campbell (they lived in mud huts) and by 27 March 1923 the two had set up a permanent center for the flourishing work of the Holy Cross Mission to Liberia.

¶Last February the Rt. Rev'd Philip Frederick McNair, 57, Suffragan Bishop of Minnesota since his consecration in 1958, was installed in St. Mark's Cathedral Church, Minneapolis, as Coadjutor.

¶Paul Rusch, 70, sometime intelligence officer on General MacArthur's staff and founder of the Kiyosato Education Experiment Project (KEEP) 120 miles west of Tokyo in 1948, has returned from Chicago where an electronic pacemaker was implanted in his right chest to keep his ailing heart on a normal beat. Because eighty per



SLIPS THAT PASS IN THE TYPE

In return for the use of the parish hall, the craft group would pledge a regular amount for each member to cover use of heat and lights. The pledge would be a regular donation, similar to the weakly offering now collected.—A parish report

cent of the land in Japan is above the rice-growing line, KEEP introduced grasses and other grains that would flourish in mountainous land and imported a small herd of dairy cattle which, with additional breeding stock, has supplied over 10,000 head of cattle from land that formerly was producing almost nothing. There is also a five-year-old farm school with a staff of twenty agricultural experts. Although the 900 acres of land was allotted by one of Japan's most respected postwar officials, the work has been supported almost entirely by Episcopalians (U.S.A. address: KEEP, 343 South Dearborn Street, Chicago 60604). The Japanese government recently decided to start similar projects in other mountain ranges; in fact the government thinks so well of Paul Rusch's work and the value of it that the Postal Ministry has just issued a KEEP commemorative stamp. All of which supports the original thesis that to supply needy people with natural necessities and train them in their proper use is far better than just handing out money — a lesson that some governments and ecclesiastical institutions have not yet learned.

The Bishop of Milwaukee, the only Anglican from the U.S.A. on the commission which was appointed jointly by the Archbishop of Canterbury

and Pope Paul, recently flew to St. George's House, on the grounds of Windsor Castle, for a fifteen-member meeting of the sub-committee on mixed marriages.

Sincere thanks to the increasing number of thoughtful Church people at home and abroad who send TAD clippings and other "goodies" of possible use; the more "reporters" TAD has, the better the magazine. It is hoped that this simple and convenient expression will be accepted in lieu of a personal note which the presently inadequate office staff does not allow.

In St. Michael's Church, Tanzania, on the Feast of St. Mark the Evangelist, native-born Yohana Jumaa, a priest since 1948 and Archdeacon of Korogwe since 1963, was consecrated VII Bishop of Zanzibar and Tanga in apostolic succession to the retiring and Rt. Rev'd William Scott Baker (consecrated in 1943); three day later the new Bishop was enthroned in Christ Church Cathedral, on the Island of Zanzibar. The Diocese consists of a portion of the mainland (Tanga) and outlying islands and is a part of the Province of East Africa, of which the Bishop of Nairobi has been Archbishop since 1960.

The Bishop of California recently broke ground for a new \$7.5-million, twelve-story, 260-

bed St. Luke's Hospital, San Francisco, to replace 1912 facilities and to connect with a new section that went up in 1957.

¶Come July, the 59-year-old Bishop of Nova Scotia, a widower since 1966, will marry a friend of his late wife and, for the honeymoon, take her to the Lambeth Conference.

¶Personal to P.H.: The best way to teach good manners in business, writing, etc., is to practice them oneself, but there are times when wrists have to be slapped or even a club used to get the point across. Although propriety in this country is losing ground, it is still something to be sought and gladly learned.

¶In the Church of the Resurrection, New York City, the Bishop of Easton (the eastern shore of Maryland), solemnized the marriage of one of his two sons (a market analyst) to the daughter of an international public-relations man.

¶The recently-consecrated Cecil Richard Rutt (Kelham-educated, a priest since 1952, in Korea since 1955, Archdean of

West Seoul from 1965) was enthroned as II Bishop of Taejon in apostolic succession to the Right Rev'd John Charles Sydney Daly, who returns to England to be the Assistant Bishop of Coventry. Since the See City has no church building at all (the Bishop's House has a chapel — the Bishop's efforts have gone into people, not buildings), the Roman Catholics lent the auditorium of their St. Mary's School for the enthronement; the cathedra was a gift of the Ladies Guild of Seoul. Bishop Daly was consecrated in 1935 as Bishop of Gambia and Rio Pongas, translated to Accra in 1951 (both dioceses are in the Province of West Africa), and thence in 1955 to Korea. When the Church there was carved into the Dioceses of Seoul and Taejon, a Korean became bishop of the established work and Bishop Daly took on the Pauline job of extending the Church into the southern two-thirds of South Korea.

¶Personal to Mrs. V., V Province: "Where does one protest against a priest who goes about

TALK ABOUT HOPE -

Many readers claim that The Anglican Digest is worth more than just a dollar a year; we hope that it is worth one on your 1968 birthday.

the country making shocking
talks?" Send the evidence and
your protest to the sick man's
bishop. Even though your local
parish priest can refer you to his
copy of *The Episcopal Church
Annual*, ask your own bishop to
give you the address — that will
make him sit up and take notice
too. If the bishop tries to weasel
out of his responsibility, you
have only to ask him to open his
Prayer Book (he may have a
copy around some place) to that
portion known as The Ordinal
(especially pages 539-543) and
then point to the fine print on
page 569 where the priest is
"accountable to us here [that is,
the Bishop who represents the
whole Church], and to the
Chief Bishop and Sovereign
Judge of all, hereafter." Weak
priests and weak bishops all too
often talk down responsibility:
they like the pay and the finery,
but when a sticky matter is
presented to them, they'll al-
most always pass the buck.
That is to be expected in any
segment of a sick society. Even
so, God's word obtains — and
so does the punishment for go-
ing against it. "And if it shall
happen that the same Church,
or any Member thereof, do take
any hurt or hindrance by reason
of your negligence, ye know the
greatness of the fault, and also
the horrible punishment that
will ensue." You can stick with
the hunch that the Prayer Book
is right.

¶ After the Rt. Rev'd Philip
William Wheeldon resigned
(continued ill health) as VI
Bishop of Kimberley and Kurum-
an (Province of South Afri-
ca) and returned to England, in
1965, Edward Crowther, a
priest of the American Church,
was consecrated his apostolic suc-
cessor. After some open clashes
with the South African Govern-
ment, Bishop Crowther returned
to the U.S.A. and resigned
his jurisdiction; the Diocese's
Elective Assembly, learning that
Bishop Wheeldon had com-
pletely recovered, unanimously
voted to recall him to Kimberley
and Kuruman. Does any TAD
reader know of any other An-
glican bishop to have been twice
elected and twice enthroned in
the same see? During the Arian
troubles, some bishops (Athana-
sius, for example) were thrown
out by the opposition party and
came back when, in turn, the
enemies were driven out, but
they were not instances of the
regular election of a bishop who
has resigned his jurisdiction
voluntarily and for normal rea-
son.

¶ "Partly Printeds", an 8½ x
11 bulletin sheet designed for
weekly use in parishes, published
by the Episcopal Foundation of
Chicago, 64 East Huron Street,
Chicago, Illinois 60611, has
passed the 250,000 mark of
bulletins printed weekly and
mailed to parishes in plenty
of time to have the blank

side printed (or mimeographed), folded, and mailed for local use every Sunday of the year, with extras for occasions such as Christmas and Thanksgiving. The cover is usually in two colors and the back side has an explanation of something pertinent to the day, season, or moment — both important to people who are in church every Sunday. The "Partly Printeds" are still by far the best on the market and are superior to those which carry the same old cover and backside year after year.

¶A newspaper columnist reports that the sellers of mailing lists make nearly \$300-million a year. If TAD could command the same rate charged for

490,000 Playboy Key Club members (three cents a name — 75,000 Shakespeare fans go for only one-and-three-quarters cent each); one run off would net it nearly \$5,000. TAD will starve first.

¶The Church's affiliated Shimer College, Mount Carroll, Illinois, calls itself the 1,482nd largest college in the United States. It has no marching band, no football team, no fraternities, but it sends nearly eighty percent of its students on to graduate schools.

¶Personal to Mr. J.M.M.. VI Province: What guide can you use to determine which of the Church's programs are worthwhile? Bearing in mind

*A prayer for Anglican Bishops assembled at Lambeth
25 July-25 August next*

O LORD God, the Father of lights and the fountain of all wisdom, who has promised, through thy Son Jesus Christ, to be with thy Church to the end of the world: We humbly beseech thee with thy favour to behold our Bishops now [or *about to be*] assembled in thy Name and Presence. Mercifully grant that thy Holy Spirit may rest upon them, enlighten and guide them; and that all their consultations may be prospered to the advancement of thine honour and glory, and the welfare of thy Church. Lead them and us into all truth; that so thy Church may evermore hold fast and abide in the Apostolic and true Catholic faith, and serve thee without fear in pureness of worship and life, according to thy holy will; through Jesus Christ our Lord and Saviour. Amen.

(*Taddled from the Prayer Book of the Church of Ireland*)

what the particular program or appeal or proposal is, read the Litany, at page 54 in the Book of Common Prayer, and ask yourself if it will help to do any of the things mentioned therein. Will it help to deliver people from blindness of heart, inordinate and sinful affections, the deceits of the world, from plague, murder, sedition, false doctrine, etc.? Will it help to illuminate all bishops, priests, and deacons, send forth labourers into the Lord's harvest, bring into the way of truth all such as have erred and are deceived, comfort and help the weak-hearted, turn the hearts of persecutors and slanderers, preserve the kindly fruits of the earth, amend our lives, etc.? If you find one no, send the beggars elsewhere. It is true that the Litany does not cover everything, but it comes pretty close to it. If you want a shorter exercise of guidance, ask the simple question: will it contribute to the greater glory of God and the salvation of mankind? The Church, in all ways, official and otherwise, has an obligation not only to ask for the right things and in the right amount (if it doesn't, in either instance, it's not doing its job), but also to use those things in the right way (if it doesn't, God is being robbed and you are being cheated). The next time a campaigner comes around, ask him to go through the

Litany with you. Our Lord warned against wolves in sheep's clothing; checking through the Litany is a good way to tell what is standing before you.

¶In the Cathedral Church of St. Jago de la Vega (our translation: St. James of the Meadow), the Rt. Rev'd John Cyril Emerson Ewaby, a priest since 1929 and Suffragan Bishop of Kingston since 1961, was enthroned as X Bishop of Jamaica (Province of the West Indies) in apostolic succession to the Rt. Rev'd Percival William Gibson, retired, who came to the See in 1955 and who was himself consecrated Suffragan Bishop of Kingston in 1947.

¶Item sent in by a concerned TAD reader: 'Man does not live by bread alone (Deuteronomy 8:3), but a little dough will help.'

¶Herman W. Albert went digging for gold near Tonopah, Nevada, in 1907; he ended up with a wife, good friends, a career in banking, and a wonderful story that he tells in *Odyssey of a Desert Prospector* recently published by the University of Oklahoma Press, Norman 73069. Not our only excuse for mentioning it is that Mr. Albert is the son of a priest (the Church is not mentioned in the book itself); the book is an extraordinary value at 260 pages in an elegant binding for only \$2 — no more than many paperbacks. It's better than a

western: Mr. Albert writes like an old photograph album come to life.

¶TAD has had an unsigned letter from Pueblo, Colorado, "I live on a small pension so please stop sending *The Anglican Digest*": if the writer will supply his (her) name, that request will be honored.

¶The Bishop of Tennessee recently dedicated an Episcopal center for the students and faculty on the campus of Memphis State University, named Barth House.— St. Theodore's Chapel after the late Theodore Nott Barth, VI Bishop of Tennessee, and St. Theodore, of Tarsus (19 September), an early Archbishop of Canterbury, who did much to put the Church of England on a firm and progressive basis by persuading his bishops to a "godly discipline" by respecting the Canons of the Church. The \$100,000 building was given by Mrs. John Griffith Hoyt (Calvary Parish) and her two sons (Holy Communion Parish), of Memphis.

¶Personal to getters-up of orders of service and writers of news releases for consecrations: it is incorrect to say, "the consecration of the Reverend Joseph Blow as Bishop-elect of Blythemeade." He will be consecrated not a bishop-elect, but a bishop — period. It's a small matter, perhaps, but the uninformed have a right to expect

the Church to know what it is doing and to say so — correctly.

¶The Rt. Rev'd John Charles Vockler, Australian-born Bishop in Polynesia since 1962 (he was consecrated Bishop Coadjutor of Adelaide in 1959 and the next year inherited the See), and a priest since 1948, has tendered his resignation to the Archbishop of New Zealand to be effective two weeks before the consecration or enthronement of his successor: he intends to test his vocation to the religious life in one of the Church's communities to which he has long felt called. Does anybody know of another Anglican bishop who, in modern times, has gone from the episcopal bench to a monastery? Robert Erskine Campbell, Order of the Holy Cross, was called to be Bishop of Liberia (1925-1936), and the late Spence Burton, S.S.J.E. (the Cowley Fathers), was made Suffragan Bishop of Haiti in 1939 and three years later translated to Nassau — both modern-day instances of men going from monastery to cathedral, but what about men going the other way?

¶Personal to J.W.S., VI Province: We hope that someday we'll have a few residences here at Hillspeak that can be offered to retiring priests of ability in return for some reading, researching and reporting. There is no reason why such people should not be used to the

continuing advantage of the Church; our only excuse for not seeking out such now, is that we don't have the housing.

¶Sports fans will want to see the latest book by the man who first made many of them sports fans: *Rhubarb in the Catbird Seat* by Red Barber (with Robert Creamer), published by Doubleday & Company, 277 Park Avenue, New York City 10017; \$4.95. Sixty-year-old Mississippi-born Walter Lanier Barber first came to the microphone almost by accident and has been speaking into it for 38 years; he is perhaps best known for his accounts of the games played by the Brooklyn Dodgers and the New York Yankees (he covered thirteen World Series). As so often happens, it was his marriage to a Churchwoman that led him into the Church: he was confirmed in the Church

of St. James the Less, Scarsdale, by the Bishop of New York, and, depending on his residence, was a member of parishes in that area. He has been a lay reader for many years and is now a vestryman of the Parish of St. Christopher's-by-the-Sea, Key Biscayne, in the Diocese of South Florida. The Church's Hobart College awarded him an honorary degree (Doctor of Humanities) ten years ago. The present book justifies the honor: there can't be many authoritative, behind-the-scenes books about sport that work in a page of musings about the meaning and practice of agape (page 275).

¶Personal to D.W. "Could you translate into English the 'Progress Report [on restructuring] to the Executive Council' and boil it down to a few lines for us?" The answer to both

NOTE

coupon (not gift subscribers, the like) has name and address on the reverse side. Foreigners are asked to give their address on the envelope. To save time and money, an acknowledgement will not be mailed unless requested. Thank you, happy Birthday!

CLIP THIS COUPON and place it in the envelope which was given to you earlier in the year, so that when your birthday anniversary rolls around you can mail the coupon (it has your name and address on it) along with your TADollar and thereby keep *The Anglican Digest* coming to you and going to others for another year — and have a

HAPPY BIRTHDAY

challenges is NO. If you find somebody who can, let us know.

¶ Earlier this year, a 54-year-old native priest, William Gordon Legge, formerly Archdeacon of Avalone and Diocesan Secretary, was consecrated Suffragan Bishop of Newfoundland: the 165th bishop of apostolic succession in the Anglican Church of Canada.

¶ Will the reader who anonymously sent in one hundred TADollars accept our sincere thanks — and also the thanks of the ninety-nine thousand other readers who forgot their birthday dollars?

¶ Anybody who wishes to engage the services of "our" artist, Tom Goddard, will save a bit of time by addressing him directly at 511 East 80th St., Apt. 11-D, New York City 10028 (Tel. 212-861-1356), where, in addition to doing a few

things for the Church Center, he is kept busy with free-lance work — and just about all of the art work for TAD and the EBC. Mr. Goddard was in residence at Hillspeak for some time, and the hope is always entertained that one of these days he will return permanently.

¶ The Editor apologizes for the lateness of this issue of *The Anglican Digest*. With the extra hands and brains soon to arrive (See "Hillspeaking"), subsequent issues will no doubt be both prompter and better.

¶ "Come ye, and let us walk in the light of the Lord. And He will teach us of His ways, and we will walk in His paths." The Second Office of Instruction, Book of Common Prayer. (The text of the EBC's bookmark for its spring selection, *A Creed for a Christian Skeptic*, by Mary McDermott Shideler.)

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